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CHRONICLE

Home News.—The gradual lessening of the Mexican strain continues. American troops are slowly withdrawing toward the border, and the embargo on shipments across the boundary line, guns and ammunition excepted, has been raised. In speaking before the "World's Salesmanship Congress" held in Detroit, on July 10, the President expressed himself as standing for the right of Mexico to settle her own quarrels, and to control her own destinies without interference from the United States:

"I hear some men say that they want to help Mexico, and the way they propose to help her is to overwhelm her with force. That is the wrong way as well as the long way. After fighting them you would have a nation full of justified suspicion. Thus you would not help them. You would shut every door against you. What makes Mexico suspicious is that she thinks we do not want to serve, but possess her. And she has justification for these suspicions in the way some gentlemen have sought to exploit her possessions. I will not serve these gentlemen, but I will serve all Americans by trying to serve Mexico herself. The way to establish our sovereignty is to respect hers. . . . We must respect the sovereignty of Mexico. I say this for the benefit of those who wish to butt in.

The New York *Sun* in editorial comment, quotes in part the first communication of President Wilson to Congress in 1913, wherein he announced his intention of not relenting until he had overthrown the *de facto* government of Huerta:

There can be no certain prospect of peace in America until General Huerta has surrendered his usurped authority in Mexico; until it is understood on all hands, indeed, that such pretended Governments will not be countenanced or dealt with by the United States. We are the friends of constitutional government in America. We are more than its friends, we are its

champions; because in no other way can our neighbors, to whom we would wish in every way to make proof of our friendship, work out their own development in peace and liberty.

Mexico has no Government. The attempt to maintain one at the City of Mexico has broken down, and a mere military despotism has been set up which has hardly more than the semblance of national authority. It originated in the usurpation of Victoriano Huerta, who, after a brief attempt to play the part of constitutional President, has at last cast aside even the pretense of legal right and declared himself dictator.

As a consequence a condition of affairs exists in Mexico which has made it doubtful whether even the most elementary and fundamental rights, either of her own people or of the citizens of other countries resident within her territory, can long be successfully safeguarded, and which threatens, if long continued, to imperil the interests of peace, order and tolerable life in the lands immediately to the south of us.

"We wonder how many millions of American citizens have forgotten this passage in Mr. Wilson's first annual communication to Congress. . . . There is nothing more important than the study of mental processes and the qualitative analysis of intellectuals, in the case of a Chief Magistrate who is a candidate for re-election" remarks the *Sun*.

During the week new warnings of an impending Villa raid were flashed across the border by Carranza. Mr. Arredondo, the Mexican Ambassador-Designate communicated the warning to our State Department, which in reply thanked the First Chief for his cooperation. So far the raid has not eventuated, nor has the American loan to the Carranza government. After the Cabinet meeting on July 14, the President, in accordance with the provisions of the treaty of 1848, indorsed the plan of submitting the Mexico-United States dispute to a board of commissioners appointed by each nation. The President's approval, however, is dependent on an agreement between both Governments defining the scope of the

commissioners' powers. While speaking of his Government's attitude toward the mediation program, Mr. Arredondo warned the American people against giving credence to the false reports circulated in the American press by "persons interested in causing a conflict" between Mexico and the United States. The Ambassador-Designate considers that an actual propaganda-system is in operation. Rumors of a conspiracy against the First Chief were brought to the United States by a Carranza paymaster, who claims that a number of Constitutionalist leaders are opposing their *de facto* ruler because of his refusal to consider national elections. In an authorized interview published in the New York Sunday *World* the Secretary of the Interior, Franklin K. Lane, claims that the President's Mexican policy has been definite, consistent, firm and constructive. "How firm is already known by those who have sought to force intervention; how constructive will best be appreciated fifty years from now by the whole world." The comments of the Latin-American press on the Mexican situation are in general favorable to the present stand taken by Washington, looking toward mediation, and only a few South American newspapers express distrust of American motives. The peaceable solution of the present difficulty would make for the final solidarity of all the nations of this hemisphere, according to the view of Mr. John Barrett, President of the Pan-American Union.

The War.—At Verdun the Germans, pressing the advantage gained last week by the capture of Thiaumont, have pushed forward from Fleury and Fort Vaux and occupy ground in the region of the Dambloup battery and the Fumin Wood. Fort Souville is the principal objective of the new attack. On the left bank of the Meuse there is comparative calm. On the Eastern European front, northeast of Lemberg, the Austro-German forces have retreated behind the River Lipa. It is reported too that the Russians have entered Hungary from lower Bukowina in the direction of Kirlibaba. The fighting has been severe all along the line, especially around Kovel where the Russians have been striving, thus far unsuccessfully, to dislodge the Germans from their position along the Stokod. In Armenia, the Russians report the capture of Mamakhatum, twenty-five miles west of Erzerum, and of Baiburt as marking the renewal of their campaign against Bagdad. Taanga, the second port in importance in German East Africa has been occupied by British forces under General Smuts.

In the fighting on the Somme the French have advanced their lines slightly during the past week by capturing Hill 97 and La Maisonnette Farm, southeast of Biaches. This brings their furthest advance within two miles of Péronne. The British with more success, after a ten-days' virtual deadlock, succeeded in squeezing the

German lines closer in the Albert salient by a lateral push from the south, and pushing past the second German line of defense, four miles nearer to Bapaume. The ground was bitterly contested, especially in Mametz Wood and Trones Wood. In the latter place the Germans succeeded in establishing themselves after six attacks, only to lose possession finally a day later to the British. The English line now stretches from the Ancre River southeast to Ovillers and then east and south in a ten-mile curve through the vicinity of Pozières to Trones Wood and Hardecourt, where it joins the French. A new feature of the fighting in France, so long confined to trench-warfare, was the successful use of cavalry by the British.

The case of the *Wilhelmina* was settled recently by Lord Mersey, the sole arbitrator in the case, by an award of \$390,000 to the owners of the ship, the W. L. Green Commission Company of St. Louis. The *Wilhelmina*, an American steamship, was seized by the British while carrying foodstuffs to Hamburg. The award was made on the basis of loss of profit, and while it favors the owners of the cargo, it ignores the question which the sailing of the *Wilhelmina* was meant to raise, namely, of the right of Great Britain to stop foodstuffs proceeding to Germany. Subsequently to the sailing of the *Wilhelmina* the question was settled, as far as the British Government was concerned, by the Order in Council of March 11, 1915, according to which all such goods destined for German ports were to be treated as contraband.

Germany.—On July 10 Professor Brandenburg, the Saxon National Liberal leader, renewed his offensive against Chancellor von Bethmann Hollweg, declaring that despite a rigid censorship both enemies and friends know that there are differences of opinion in Germany, and consequently there is no reason for forbidding an open discussion of peace-terms. The Professor informed the Chancellor that if he persists in his policy of silence he should not expect to be supported "by a mighty stream of public opinion," nor should he "complain if the waters of impatience, distrust, and even calumny, swirl around him and maybe spray him."

I speak here not only as a diplomat and representative of the federated Government, but I speak in the name of Germany, of its army that has done superhuman deeds and of its people that have borne all the burdens.

That Herr Brandenburg's opinion has not been received with universal favor is clear from the fact that other influential Germans oppose an open discussion of peace-conditions; these men, however, demand that the Chancellor take responsible leaders into his confidence and discuss with them his program. Apropos of the Chancellor's retort to his enemies, "First beat the enemy and then talk peace-terms," the editor of the *Vossische Zeitung* remarks:

The Wilhelmina Case

The Chancellor, A Storm Center

The Fighting on the Somme

It is the duty of statesmen not to wait until the enemy is beaten, but long before to consider the question of the war-aims and all eventualities of the war's outcome. We went into this war, which was forced upon us, only with the thought of freeing Germany from the grip of its enemies. We had not worked out our political plans, but we ought to have had them after the very first months of the war and should have made our military actions subservient to them. We have occupied great territories in the east and west, and we hope in the course of the next month to press on victoriously still deeper into the enemy's land, but nobody can say today how many more miles of enemy territory must be occupied by German and Austro-Hungarian troops before the enemy and the world will admit that Germany has won. There are numerous well-informed persons in Germany who believe we are nearer peace than is generally assumed. There must already exist in the heads of our leading statesmen some plan, some guiding thought for all possibilities, and is it unjustifiable that wide circles harbor a wish to discuss these plans with the Chancellor and his advisers? We know only too well that there is a whole series of war aims that cannot be discussed, not only because it would weaken the position of our negotiators as against the enemy, but unfortunately because it would not help our friendships. The Chancellor cannot lay his cards on the table nor can all the details be discussed, but nevertheless public opinion urgently needs clarity, which can only result if the Chancellor wins the confidence of the nation by showing confidence himself in the leaders of public opinion, the press and Parliament.

While this dispute was at its height, the *Volksstimme*, an organ of the Social Democrats, contained the following item:

The association of extremists which is working in Germany in front and behind the scenes for a ruthless war policy, and which has not the slightest regard for the future of our culture and the reestablishment of our economic institutions, is much more powerful and far more unscrupulous than is generally believed.

We hear that this society is carrying on a very energetic and systematic propaganda here in Frankfort-on-Main. All over the surrounding country the "notables" of the villages are being invited to confidential conferences, which are attended by members of the feudal Automobile Club of Frankfort, who bring with them for distribution these secret "memoranda" against "peace talk" and the Chancellor.

On the other hand the German Navy League is for a vigorous war policy, a sentiment shared by a large number of the National Liberal Party, who will oppose the Chancellor vigorously, if he continues to try to come to an agreement with the Social Democrats. These differences of opinion have in no way changed the general policy of the Government and do not appear to be as serious as the enemies of Germany suppose.

Great Britain.—The commission appointed by the "National Council of Public Morals" to investigate the decline in the birth-rate has just published its voluminous report. The most important findings

The Birth-Rate are set down as follows:

(1) The birth-rate has declined to the extent of approximately one-third within the last thirty-five years. (2) This decline is not, to any important extent, due to alterations in the marriage rate, to a rise of the mean age at marriage, or to other causes diminishing the proportion of married women of fertile age in

the population. (3) This decline, although general, has not been uniformly distributed over all sections of the community. (4) On the whole the decline has been more marked in the more prosperous classes. (5) The greater incidence of infant mortality upon the less prosperous classes does not reduce their effective fertility to the level of that of the wealthier classes.

Two other conclusions are thus set forth:

Conscious limitation of fertility is widely practised among the middle and upper classes, and there is good reason to think that, in addition to other means of limitation, the illegal induction of abortion frequently occurs among the industrial population.

There is no reason to believe that the higher education of women, whatever its indirect results upon the birth-rate may be, has any important effect in diminishing their physiological attitude to bear children.

The report declares that as a consequence of the low birth-rate the Empire will be invaded by members of non-British races, who may even become the dominant elements. Moreover there is danger that the race may deteriorate in a marked degree for

The decline in the birth-rate at present is not eugenic, but dysgenic. Restriction prevails most in the classes in which the conditions of family life are most favorable, and the largest families are found under those conditions, hereditary, environmental, or both, which are most adverse to the improvement or even maintenance of the quality of the population.

As usual in cases where God is not given first claim the commission fails to grasp the ethical and religious significance of the problem under investigation. This is nowhere more apparent than in this abstract from the address of Dean Inge who presided at one of the sessions:

I suppose we may take it that there is no doubt that there is a natural limit to the number of people that can be supported in the world, nor that, if the birth-rate had no restrictions upon it in any part of the world, that limit would be reached in less than a century. The productiveness of the human race would appear to have been evolved in such a way as to meet the losses due to war, famine, pestilence, and other causes.

In the Middle Ages, for instance, the birth-rate was about 45, and the death-rate about the same. Within the last century the death-rate has been reduced from the medieval level to 14, and if the birth-rate were maintained at anything like its natural level, about 40, all over the world, the population of the globe, which is now 1,700,000,000, would in 120 years have reached 27,000,000,000, or about ten times as great a number as the earth could probably support. That, it seems to me, is the fundamental fact we have to recognize, and one that makes a drastic limitation of the birth-rate an absolute necessity.

The *Lancet* strikes a truer note by saying:

When the war ends we may see a more sober and earnest nation reviewing the situation in which it finds itself; for ourselves, we believe that the young men and women who have taken part in and witnessed the great struggle will become the parents of a generation not so selfishly frivolous as that into which they themselves were born.

The *Lancet's* belief will be justified, if after the war religion begins to play a prominent part in the lives of Englishmen.

Ireland.—On July 11 the Marquis of Lansdowne out-

lined a system of provisional government for Ireland when martial law is abolished. The chief provisions are:

*Provisional
Government*

(1) An Irish Secretary with a capable military adviser; (2) a new chief of the Royal Irish Constabulary; (3) prohibition of arms-bearing, without a permit; (4) refusal to grant armistice; (5) a garrison of 40,000 troops under Maxwell. The day that this was made known the *Official Gazette* announced that Lord Castletown, Sir David Harrel, and Justices Cherry, Wyllie and Pym of the Irish Supreme Court had been appointed "Lord Justices for the government of Ireland during the vacancy in the office of the Lord Lieutenant." Sir Horace Plunkett on hearing these items declared that

He feared the Government would find it had wholly misjudged the feeling of the Irish people, and that its proposal for setting up a Government in Ireland without consulting the Irish electorate would arouse opposition in Nationalist Ireland that would drive tens of thousands of moderate men into the Sinn Fein movement.

On July 12 Mr. Redmond attacked Lansdowne as follows:

I regard Lord Lansdowne's speech as a gross insult to Ireland. It amounts to a declaration of war on the Irish people, and is an announcement of a policy of coercion. If this speech be taken as representing the attitude and spirit of the Government toward Ireland, there is an end to all hopes of a settlement. The speech seems to me to have been made with the deliberate object of wrecking the negotiations for a settlement.

Mr. Redmond then proceeded to outline a solution for the great difficulty. In doing so he made reservations which displeased some of the "Home Rulers." On July 13 Lord Lansdowne retorted that his speech had been made after consultation with Premier Asquith and other members of the Government. The next day Mr. Redmond demanded the prompt production of the new Irish bill in order to settle the points in dispute. He threw the gauntlet down again by declaring:

With regard to the declaration of Lord Lansdowne in his speech of a policy of naked coercion in Ireland, I am loath to believe that it represents a deliberate decision of the Cabinet, but I repeat that such a policy can meet with nothing but repudiation, condemnation and opposition on the part of the Irish party.

Meanwhile the Irish press is vigorously discussing the "Lloyd George Scheme" by which six Ulster counties are temporarily included from the operation of the Home Rule bill. The *Irish Weekly Independent* for July 1 states that 776 delegates from the six aforesaid counties voted on the "Scheme," with the result that there was a majority of 210 for exclusion. *New Ireland* gives the number of delegates as 740, the vote as 475 to 265. The *Leader* of the same date notes that Belfast and Antrim accepted the proposition by 129 votes to 71, Down by 117 to 13, Armagh by 62 to 32, Derry 67 to 60, Fermanagh voted against the proposal by 58 to 36, Tyrone by 85 to 64. There is a serious division of opinion over the matter. The *Leader* and *New Ireland* not only accept the

"Scheme" but declare that it is the best thing for Ireland under present circumstances. The *Irish Times*, on the other hand, is unstinted in condemnation, declaring a "written undertaking" has been given to the Unionists that the exclusion will be permanent. *New Ireland* asserts such a promise simply means that the Carsonites will not be forced into a settlement. The *Leader* scoffs at the solicitude of the *Irish Times* and appears to doubt that paper's sincerity. Judging from the papers the country is deeply agitated over the exclusion. Messrs. W. O'Brien and M. Healy addressed a large meeting at Cork and after the speeches a resolution was passed declaring "the dismembered proposals an intolerable outrage on the first principles of Irish nationality, and, if forced into law, a fatal barrier to reconciliation with England." On the other hand Mr. Redmond is keen for the Scheme and is defending it vigorously.

Spain.—An edifying ceremony took place a short time since in the Royal Theater, Madrid. The Ladies' Catechetical Society and its sister association, the Committee

*Catechetical
Societies*

of the Ladies' Apostolate for the moral and material betterment of the working classes, held on that occasion their annual celebration at the close of a very successful term. Their Majesties, the King and Queen, and the Royal Family assisted, and gave unmistakable signs of interest in the program. This was marked by a high degree of excellence.

This catechism apostolate deals only with adult workmen, and these alone were allowed to contribute to the musical and dramatic part of the performance. Several short plays were given, and songs of the various Spanish provinces rendered, the singers wearing the typical picturesque costume of each region. The prizes, all of a useful character, were distributed at the close of the performance. The King and Queen and the Royal Family received an enthusiastic welcome.

On July 13 the city and province of Madrid was placed under martial law on account of a strike of railroad employees, which seriously disorganized the transportation

Martial Law

system of the country and resulted in many disturbances. The strike began on the "Northern Railroad" and, according to dispatches, spread to other railroads and to different industries in Barcelona, Madrid, Valencia, Bilbao and Oviedo. The employees involved declared that on account of the increased cost of food, their wages were insufficient: they therefore demanded an increase in pay; this was refused. At first the Government appeared to take a serious view of the situation; the King hurried to Madrid from the country and shortly after his arrival in the capital a military censorship of all press dispatches was established. On July 16, however, the strikers agreed to submit their grievances to arbitration, thus relieving the tension which threatened ill for the already harassed nation.

TOPICS OF INTEREST

A Famous Army Chaplain

BISHOP ROBERT BRINDLE, who died at the Jesuit College of Mount St. Mary, near Chesterfield, in England, in his seventy-ninth year, on June 27, was one of the most famous chaplains in the British Army, in which he served for twenty-five years.

His war record included the Egyptian War of 1882, several campaigns on the Red Sea Coast about Suakim, the Gordon Relief Expedition of 1884-85, including the desert battles at Abu Klea and Goubat, and the series of campaigns on the upper Nile from 1896 to 1898, which resulted in the recapture of Khartum and the destruction of the Dervish power. He had been several times mentioned in dispatches, he had received the British Distinguished Service Order, the Turco-Egyptian decorations of the Medjidieh and Osmanieh; the Spanish Order of Isabella the Catholic, and a good number of war medals and battle clasps.

The Bishop was first under fire at Tel-el-Kebir in the campaign against Arabi Pasha in 1882. He was told he had better remain with the ambulances until the enemy's entrenchments had been stormed, but he replied that his place was where men were dying, and he went forward in the rush with which the Eighteenth Royal Irish stormed the enemy's works. He was on several occasions in action with the troops in the desert, fighting around Suakim on the Red Sea, and in the Gordon Relief Expedition he went up the Nile with the Royal Irish. A number of Canadian *voyageurs* were attached to the flotilla to assist with their experience of working through rapids on American rivers. Father Brindle was given command of one of the Royal Irish boats, and was not content merely to direct the work, but for some hours each day used to take an oar. Lord Wolseley offered a prize of £1,000 to the regiment whose boats first reached the advanced base at Korti on the upper Nile and the prize was taken by the Royal Irish, Father Brindle having helped to win it. From Korti a picked column under General Sir Herbert Stewart, fought its way across the Bayuda Desert, an almost waterless steppe. Desperate battles were fought by this handful of men against overwhelming odds. Metemneh was reached, but Khartum had fallen and Gordon was dead before the first steamer went up the river from Metemneh. The column then retired on Korti, fighting several rear-guard actions on the way. Through all this desert campaign, Father Brindle was the only chaplain with the troops. One of the officers wrote that his services were invaluable. He was with the men under fire and in the close fighting against the Arab spears. "He helped all the wounded, Protestant as well as Catholic," said the officer; "he consoled them as they died and read the prayers over their graves."

Lord Wolseley said of him, that in all his long experience of war, Robert Brindle was the bravest man he had ever known and he used to keep the priest's photograph on his writing-table. Officers and men of all ranks spoke enthusiastically of Father Brindle, for he was always among the soldiers. When I was on the Upper Nile, with the Dongola Expedition in 1896, I once asked Father Brindle why he never came round to see me at my hut. "I am a busy man," he replied, "and it is too far from my quarters." "But surely you could ride over sometimes?" "But I have no horse," he replied. "Why, you have a right to two horses at the Government's expense!" "I know, but I prefer to go on foot. For riding means that I would be bothered with a mounted orderly to take care of my horse when I dismount to do a chaplain's work." So Father Brindle preferred to walk and that too in a blazing tropical country of sand and rocks, where every European went mounted and where the shade temperature in the afternoon was sometimes 129 degrees, even in the hospital with electric fans going. He was a splendid walker and seemed never to tire. When the column started in the morning he would plod along for awhile, reading his Office, then slip the breviary into his haversack, take out his pipe and light it, and tramp along chatting with the men.

When I saw him in Cairo, before I went up the Nile in 1896, he told me he would soon follow me. "If there is a fight, I like to be there," he said, "fighting is interesting. Some people have told me a priest should not be so interested in fighting, but I don't want them to fight just so I can be there and see it; but in the present imperfect state of human nature, there is sure to be a good deal of fighting here and there, whether one wants it or not."

When Father Brindle came up to the base at Wady Halfa, the only British troops in garrison were a Staffordshire battalion, also nearly all Protestants, though there were also a few Catholics in it and a few more in a detachment of the Royal Engineers. On Sundays, in the weeks before the advance, Father Brindle used to say Mass for his little congregation of about thirty under the palm-trees at a corner of the parade ground. One Sunday after Mass, I went with him to his quarters for breakfast. As we passed through the cantonments, he pointed to a row of men in khaki, waiting at an open window. It was the store, known in soldier language, as the "dry canteen," the place where no drink is sold but where men can buy jam, sardines and the like to supplement their rations. "Now there's the benefit of one of my five minutes' sermons," said Father Brindle. "All the Protestants are still listening to a long sermon from their chaplain, and our Catholics are having the pick of the 'dry canteen' for their breakfast."

In the later campaigns that led up to the capture of Khartum, there was an ever-increasing number of British soldiers and Father Brindle had to attend to more than 2,000 men. On one of these occasions, late on

Saturday evening, he heard that one of his flock was dying at a detached post. That night he walked nearly ten miles out from headquarters and ten miles back, after having assisted the dying soldier and seen the end. All this time he was fasting because he intended at any cost to say Mass for his men in the morning. There was also danger of meeting hostile patrols on the way. This was the action that was specially mentioned to his credit when he was given the Distinguished Service Order. At Khartum, he was one of the chaplains who took part in the memorial service, held amid the ruins of Gordon's old palace. One who was present tells that Father Brindle's address was so touching that there were tears in many eyes and among those who were thus affected was Kitchener himself, who stood with bowed head and passed his hand across his face, as the address concluded.

Lord Kitchener more than once expressed the highest opinion of Father Brindle's character and services. A story has sometimes appeared that he thought so well of the brave chaplain's soldierly qualities that he gave him command of a gunboat on the upper Nile in the advance on Dongola. But this is a legend. I have, however, heard Kitchener express cordial agreement with one of his staff who, remarked that a certain poorly managed regiment "would be all right, Sir, if we could only put Father Brindle in command of it." When on my arrival at Wady Halfa, I told Colonel Wingate, now the Sirdar of the Egyptian Army, that Father Brindle would be up in a few days, he said emphatically, "I am glad to hear it; that's a man."

In 1899, Father Brindle resigned his commission in the Army and retired on a pension, having completed twenty-five years' service. He was at the time senior on the list of army chaplains of all denominations, and there is no doubt that he would have been appointed Captain-General, were it not for a tradition that this post is always given to a clergyman of the Established Church. On his retirement, Father Brindle was consecrated Titular Bishop of Hermopolis and Auxiliary to Cardinal Vaughan at Westminster. At the annual reception to the Catholic laity, which was always held by the Cardinal on an evening in Low Week, the room was crowded with officers, both Catholic and Protestant, who had served in the Sudan, and who had come specially to do honor to Bishop Brindle. It was while he was acting as Auxiliary Bishop of Westminster that the King of Spain married an English Princess, Ena of Battenberg. She was received into the Church before her marriage, and it was Bishop Brindle who instructed her and performed the reception ceremony. It was after this that King Alfonso sent him the Order of Isabella the Catholic.

In December, 1912, Bishop Brindle celebrated the jubilee of his priesthood. Out of the fifty years, just one-half had been spent with the Army, mostly in Egypt and the Sudan. On the occasion of his jubilee he went

to Rome to receive the personal congratulations of Pius X. In 1902, he was transferred from Westminster to the Bishopric of Nottingham, one of the Midland dioceses of England. He resigned his see in April of last year, on account of failing health, and spent the closing months of his life in retirement at the Jesuit College near Chesterfield.

A. HILLIARD ATTERIDGE.

The Philosophy of Anti-Catholicism

BEING in closer touch than any other person in the country with the anti-Catholic campaign, and the many agencies which are helping it along, I am often asked, what in my opinion is the philosophy of it all? In other words, what has occasioned it? Who are at the bottom of it? These questions I propose to answer, after making a few reflections on the philosophy of religious persecution in general.

The philosophy of the hostility of the world to the Kingdom of Christ established in the world is known to all instructed Catholics. It is nothing less than the Providential arrangement by which the life of Christ is reproduced in His Church. "Christ is the head of the body, the church" (*Col. i: 18*). The body and the Head must have similar experiences; "the disciple is not greater than the master"; disciples must expect the same kind of treatment as the Master. This is in accordance with Revelation: "If they have persecuted me, they will also persecute you" (*John xv: 20*); "if they have called the Goodman of the house Beelzebub, how much more them of his household" (*Matt. x: 25*); "If the world hate you, know ye that it hated me before you" (*John xv: 18*).

History presents this parallelism very distinctly. Of Christ, His enemies said: "This man perverteth the nation"; so say they of His Church. "This man forbiddeth giving tribute to Cæsar," thus they accuse His Church. "If we let him go on, the Romans will come and take away our place and our nation"; so declare they of His Church. "He saith he is Christ the king"; thus they allege the Pope speaks. Definite charges they have none. They can appeal only to prejudice, and clamor like Christ's enemies: "If he were not a malefactor, we would not have delivered him up to thee."

The hostility to the Church in Latin countries during recent years is easily discernible as anti-Christian; in fact, no effort was made to conceal this. In France, for instance, the persecutors are avowedly atheistic and at the same time they are in possession of the reins of government. Hence it was not necessary to rid the country of the Church's influence by a campaign of slander and vilification. They attempted to do it rather by legislating her out of existence, by confiscating her possessions, by not only forbidding school children to be taught anything Christian, but by ordering that they receive an education in infidelity. A similar policy was

followed in other countries, as for instance in Portugal, Italy and Mexico.

The hatred displayed by leaders of the people towards Christ was not human; it was diabolical. St. John distinctly states (*John* xiii: 2) that the devil put it into the heart of Judas to betray Christ. He surely put it into the hearts of those also who bartered for Christ's betrayal. Our Lord came to destroy the works of the devil, to prepare a remedy for sin, to institute means of grace. This naturally incited the fury of hell against Him. Now since the Church in this, as in every age past, exercises the very same mission as Christ, it is natural that she should be similarly opposed, even though not prevailed over, by the "gates of hell."

This is the only plausible explanation of the aggressiveness of infidelity. One would suppose that it would be quite passive, content merely to differ. Why should it be openly hostile to Christianity? Infidelity cannot prove the correctness of unbelief; it can only assume without a single argument the non-existence of God and of an eternal heaven and hell, and so on. Why then rave at those who find consolation in believing differently, who have some grounds for their belief and who follow a higher standard of morality? Scripture furnishes the key: "The gods of the gentiles are devils," who from the beginning have aspired to receive the homage of the human race, and who, as rivals of God, need propagandists. Read the Gospel account of the conspiracy against Jesus and you read the account of the machinations of the Church's enemies today: "All the chief priests and ancients of the people took counsel against Jesus, that they might put him to death" (*Matt.* xxvii: 1).

The rationalists of today are not different from the rationalists of ancient Greece and Rome, described by St. Paul in the first chapter of his Epistle to the Romans: "Professing themselves to be wise, they became fools. . . . Who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator. . . . For this cause God delivered them up to shameful affections. . . . And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity: whisperers, inventors of evil things . . ." (*Rom.* i: 22-30).

The attacks upon the Catholic Faith have never been provoked by any challenge or aggressive attitude on the part of Catholics. On the Catholic side there has never been any banding together of people against Protestantism. This is true not only of our own country, but of other countries. For instance, prior to the persecution of the Church in Germany a few decades ago, there was no organization among Catholics like the German Evangelical Alliance of the Protestants. Even after this latter organization began its work, when it was suggested

that Catholics inaugurate a counter-alliance against it, Catholic leaders in Germany would not hear of it. They preferred rather to organize the *Volksverein*, whose aims were to defend Christianity itself and to promote social welfare. In the early days of our own country all but two of the Colonies did all they could to legislate Catholics out of existence, while in Catholic Maryland there was no retaliation. Catholics returned good for evil by rallying to the defense of a government which oppressed them, so much so, that the American Republic owes its existence especially to them.

Neither has there been anti-rationalistic or anti-infidel literature circulated by Catholics, except to answer the calumnies of the anti-Catholic literature circulated by Protestants. Denifle wrote his work on Luther, not, as he says in the preface to that work, because he wished to bring to light facts which would reflect unfavorably on Luther, but as the outcome of the researches which he had made for the purpose of ascertaining the truth about accusations made against Catholics by Lutherans.

In so-called Protestant countries different tactics are employed to curb the Church's ascendancy, though the influence directing them is largely the same viz., infidelity, radical Socialism and aggressive rationalism. Present day persecution of the Church in the United States is, in the main, the effect of the well-worked-out conspiracy of militant rationalism and Socialism. We believe, and our belief is based on data at hand, that these anti-Christian activities have taken advantage of the widespread religious bigotry of the ignorant and of the unfriendliness towards Catholics of religious and fraternal bodies, and by deception, have enlisted their co-operation in a fight on the Catholic Church.

Here is the attitude of many American non-Catholics towards the Church: (1) The Protestant leaders are very jealous of Catholic growth; (2) the Catholic attitude towards the idolized American school-system is believed to be inimical; (3) the Temporal Power which Catholics claim for the Pope, Protestants quite universally take to mean that the Church should manage the State; (4) the 1,500,000 Masons, and the 500,000 members of other fraternal orders under the Church's ban, are, as might be expected, unfriendly towards Rome; (5) having heard much about the "Dark Ages" and "Never-Changing Rome" non-Catholics have the impression that the emancipation of the mind of man and all the blessings of freedom are to be attributed to the Reformation and that the ascendancy of Catholicism would spell retrogression in literacy and material prosperity; (6) one-half of the country's population wants prohibition, and it believes that the Catholic Church is indifferent to the drink evil; (7) the prejudice towards the "foreigner," who is believed to constitute four-fifths of the Catholic membership, is deep-seated. The feeling of the people in reference to these, and several other "conditions," makes them quite susceptible to an anti-Catholic campaign.

But how will the anti-Christian forces operate their deception? Since they are especially hostile to the Church, which Protestantism itself regards as an enemy, they will declare themselves to be anti-Catholic only, and that solely from patriotic motives. They will stand for "freedom of speech and of the press," which is sacred to all Americans, and which the Catholic Church is throttling (*sic*), for the "little red school-house," which Rome has cursed (*sic*), for "separation of Church and State," for "restriction of immigration," since immigration, they believe, is what is making the United States Catholic. They are opposed to the "political intriguing" (*sic*) of the Jesuits and the Catholic Hierarchy, which text-books of history and the ubiquitous novel have taught Protestants to be a fact in every country where Catholics are numerous; they would save the United States, they say, from retrogression, from the illiteracy for which Mexico, South America, Italy, Spain, etc., are so conspicuous, and for which the Catholic Church is responsible.

Are not these good campaign arguments, and will they not distract the gaze of the unsuspicious from the multitude of sins of the campaigners? Samuel Johnson declares that "An appeal to patriotism is the last refuge of a scoundrel"; but Samuel Johnson to the contrary notwithstanding, men banded together under the captivating titles of "Guardians of Liberty," "Knights of Luther," "Order of Patriotic Sons," "The American Society of Patriotic Voters," consider themselves "true-blue" Americans. But what in reality is their genesis? All these organizations sprang into being after rationalism and atheism and Socialism joined hands five years ago to do what France did. This would be impossible in this land without the co-operation of Protestantism, since infidelity is not violently militant here and the moral program of Socialism is not attractive. It was resolved, therefore, that several newly founded rationalistic journals should openly propagate rationalism, that the old socialistic journals should stress economic Socialism only, and that both would fight the Catholic Church through other papers founded for that special purpose, whose parentage would be kept secret, and which to all appearances would be champions of Protestantism behind the banner of patriotism and Americanism.

In view of this "patriotic" campaign it was natural for scores of popular speakers, even those not engaged by the organized forces, to desire to avail themselves of the new opportunity which the anti-Catholic lecture platform offered; thus their candidacy would be furthered, and ministers would be led to encourage their congregations to support them. With feeling wrought up against the Catholic Church, the golden opportunity would be at hand to agitate hostile legislation. Demand for the investigation of "Catholic Charity Institutions," for "Convent Inspection," etc., would stir up Catholic opposition; this would give occasion to point out "Catholic opposition to free speech," and as sentiment is always

opposed to Papist oppressors, the unthinking populace would come to suspect that something must be "rotten in Denmark."

The present aggressors of the Catholic Church have calculated aright the result of their latest supreme effort, having learned wisdom from the miscarriage of anti-Catholic propaganda in Know-Nothing and A. P. A. days. The fruit of the present campaign will be considered in the next paper.

JOHN F. NOLL,
Editor of "Our Sunday Visitor."

XLVIII—The Young Man and Civil Engineering

ENGINEERING which is as old as the most elementary civilization, may be defined as "The art of directing the great sources of power in nature for the use and convenience of man."

In order to understand clearly what constitutes civil engineering, it is necessary to study the development of the different engineering professions, and their separation from the parent stem. Up to the middle of the eighteenth century there were but two recognized branches of the profession, the civil and military. The former included all those branches not directly connected with military operations and the construction of fortifications, but the remarkable series of mechanical inventions which distinguished the last third of the eighteenth century, led at length to the separation of several branches from the parent stem of civil engineering.

The first branch to leave this stem was mechanical engineering, followed by metallurgical and mining engineering, as the developments in the mining and reduction of the metals progressed. The perfecting of the electric motor together with other advances in electrical science led to the development of electrical engineering as a distinct profession; the increasing importance of the application of chemistry in manufacturing has produced the chemical engineer, while the advance in sanitary science and the discoveries with reference to the nature, causes, and prevention of disease, have resulted in the development of sanitary engineering. But notwithstanding the divergence of all these branches, even that which is left, which is properly included under the title of civil engineering, undoubtedly has the widest scope of all the engineering professions, and in practising it a man must become a specialist in some one department. To enumerate its various fields, it comprises: (1) The construction of railroads, of roads, of street and interurban railways; (2) the improvement of rivers and harbors, the construction of canals, of lighthouses, and other works necessary for carrying on maritime trade and commerce; (3) structural engineering, or the construction of bridges, aqueducts, foundations, steel frames for buildings, etc.; (4) hydraulic engineering, including the development of water power and the construction of dams and power-plants up to the point at which

mechanical engineering is called upon to supply the motors; (5) surveying, which though necessary in the laying out of works of all kinds, constitutes a branch by itself, known as land surveying when applied to the object of measuring and sub-dividing land, as topographic surveying when the object is to represent upon a map the surface configuration of the land, and which, when extended to the survey of a very large area in which the curvature of the earth must be taken into account leads to the intricate and interesting problems of geodesy, or the measurements of the earth, and touches upon the field of terrestrial physics; (6) it further includes a great variety of problems due to the congregating of people in cities, such as works of water supply and sewage, the drainage of lands and buildings, the disposal of waste, and the construction and maintenance of city streets, and pavements. This last group of problems, involving the preservation of the health of communities, is rapidly becoming, if it has not already become, the special field of the new profession of sanitary engineering.

We may next inquire as to the qualities which fit a man for success in this profession. In the first place, it is evident that the ideal civil engineer must be a scientific man and at the same time a business man. He must have a thorough knowledge of the laws of nature, of the fundamental principles of mathematics and mechanics and of the materials of construction, for his work consists in applying those laws, principles and materials so as to make them of use in the world's business. He must be essentially a man of action. The engineer takes the discoveries of the scientist in his laboratory, of the bookworm in his study, and makes them available for the use and convenience of man. His dominant quality must be practical common sense combined with habits of care and accuracy. He must have the courage and training which will enable him to solve new problems and to meet emergencies with success. His mistakes may be very costly and his opportunities for effecting economies by skilful design and construction very great.

It is often assumed that in order to be a successful engineer a man must be a fine mathematician. As a matter of fact, while the engineer should be thoroughly familiar with the fundamental principles of mathematics up to and including calculus, he seldom uses any but the simplest applications. In geometry, and especially in trigonometry, he must be thoroughly at home. I should rather be inclined to say, however, after these explanations, that in order to be a good engineer, a man must not be what would usually be called a fine mathematician, or at least that he must in addition possess other mental qualifications which are of far greater consequence; for mathematics is in its essential conceptions and methods an abstract science, and the great mathematician is apt to lack qualities of action, quick decision, accurate judgment, ingenuity in meeting and overcoming obstacles and the natural grasp and insight lead-

ing him to see the physical possibilities of a situation which must distinguish the successful engineer. On the other hand, the engineer should have both a liking for mathematics and a quick and instinctive grasp of its principles and methods, together with the insight which will enable him to see how they are to be made of use, and he must be able to use them properly when the time comes.

There have been, and are, two ways of preparing for the practice of this profession. The first is to begin by getting a thorough technical training in a good engineering school, in the principles underlying the profession. The second is to begin as a student in an engineer's office, gaining experience and studying at the same time. At the present time it may be stated unhesitatingly that the only proper and safe way to become an engineer is to pursue the first method, secure a preparatory training in one of our engineering schools. In this way the student will learn many things that most men will never learn in practice; he will gain habits of study, breadth of view, and the adaptability which will enable him to meet new problems. Moreover, the young man who aims to become an engineer should secure a broad training, not devoted entirely to technical subjects, but covering also those subjects of a general nature which are necessary for every thoroughly educated man. The engineer of the past has too generally been considered a mere builder and has not as a rule been given the position to which his responsibilities and his achievements legitimately entitle him. The engineer of the future should aim to take a position in society and business as a cultivated and highly trained man, on a level with men in any of the other professions.

The broad and thorough education advised can now be obtained at many schools in this country. Many educators would advise a young man to take first a college course, and to supplement it by a course in a professional school. Another plan, which has its advantages, is to lay out a course longer than the usual college course, in one institution, directed from the beginning toward the end in view, some general subjects and some professional subjects being studied each year, with an increasing proportion of the latter toward the end of the course. The latter plan has this advantage that the student is working always toward a definite end, provided he is able to decide at the beginning what general line of work he desires to pursue.

The civil engineer of the past has been mainly a constructor; the civil engineer of the future will be more and more an administrator as well. And while the construction of railroads will not proceed as rapidly in the future as it has in the past, there are certain directions in which construction will proceed with great activity. For instance, although the great era of railroad construction may be said to be substantially ended, there is still much work to be done in building branch lines,

in double-tracking existing lines, in reducing grades and curves and making other local improvements, often on a large scale. Moreover, the construction of urban and interurban electric lines, for the attainment of rapid transit in cities, and improvements in steam-railroad terminals, are proceeding and will proceed at a rapid rate and will require the expenditure of many millions of dollars, while the rapid growth of urban population and the advances in sanitary science have recently given great impetus to the construction of works for supplying pure water and for disposing of the sewage and other waste without injury to the public health. Further, it is becoming recognized that the man with common sense and a good technical training, if he has also a talent for organization and executive ability, is the best type of man to direct the work of our great industrial corporations. Some of our large railroad corporations have within a comparatively few years instituted the practice of choosing their higher officers from their engineering corps, instead of from other branches of the service. Not a few railroad presidents began their careers as civil engineers, and the number of such men will increase in the future.

With respect to financial remuneration, the civil engineer stands at an advantage compared with members of some professions, by the fact that his services are in demand at the outset at a fair salary, while the young doctor or lawyer may not be able to meet his expenses for some years. The ultimate financial possibilities presented to the engineer may not be as great as in the professions referred to, but the rewards are still sufficient to tempt even the most ambitious men, while there are few impecunious engineers. The engineer will be appreciated more and more as time goes on. The profession is a growing one, with great possibilities, and few careers offer greater inducements of a surer or truer success to the energetic and capable young man, for we live in a mechanical age and the work of the man, who can "direct the great sources of power in nature to the use and convenience of man" must continually increase in importance.

EMILE G. PERROT.

The Unity of the Human Race.

IT is often interesting to review the story of the vicissitudes of a conservative opinion during the course of even a single generation. It is frequently surprising to find that at the end of a full generation of men an opinion thoroughly conservative and reasonably well founded, which has veered much with the winds of doctrine, is back where it was at the beginning. This is particularly true of a number of phases of scientific thought with regard to man and his origin. It has seemed to me that the story of one phase might perhaps be a lesson in the philosophy of history and a warning not to jump to conclusions.

Under dear old Father Doucet, S.J., now some thirty

years ago, one of the subjects for discussion in the course in the philosophy of history was the unity of the human race. At that time Weismann had only just made his startling claim that acquired characters are not inherited. It was almost universally accepted that what happened to any one generation of human beings was very likely to have its influence directly on succeeding generations. Tuberculosis was believed to be hereditary and alcoholism too; even drug habits and other vicious propensities were supposed to descend almost without fail from father to son. Patients went to physicians and said with a sigh that they supposed it was to be expected that they should suffer from rheumatism, because their father or mother had suffered in this way. Other susceptible individuals had agonies of solicitude because someone of the preceding generation had died of cancer and they were sure that they too were going to develop the dread disease.

As the French say, "We have changed all that." We now know that diseases are never inherited, though family defects *may* be transmitted. We also realize that acquired characters are not inherited, or at least that if they are it is an extremely rare and mysterious occurrence. Consequently it has become increasingly hard to understand how the various races of men have become so distinct from each other and it is harder still to understand just how all these differing peoples came from a common stock. It is not surprising then that there have been a great many contributions to what, though called modern science, is really the passing phase of the literature accumulating around the scientific fad of the moment, the multiplex origin for men.

We have of course what practically amounts to a definite proof of man's identity of race all over the world from the fact that intermarriage among races of men, even the most distant, no matter how different they may be in color and size and peculiarity, are, unless by accident, fruitful. This is the supreme proof of specific relationship. It is considerably more than a quarter of a century since Huxley said that until some experimental proof could be obtained of the inter-fertility of different species, the theory of descent lacked proof; yet science is still looking for the missing links between the species and has not found them. We have abundant evidence however, that there are no species-distinctions among the races of men.

The question of the diversity of races and the possible diversity of origin has been particularly discussed because of certain peculiarities of structure in the different races. The careful investigation made of the Mongolian race in recent years has led to a description of a number of supposedly specific features of that race, to which even scientific names have been attached. There was the "Mongolian fold" which constitutes a characteristic difference in the eye of the yellow races, the *os Japonicum* or "Japanese bone," due to a separation of the cheek or malar bone into two, which is the basis of the prominent

cheek bone of the Japanese; and the "Mongolian spot," a curious pigmented mark on the lower part of the back in the yellow races, noted particularly in childhood and often disappearing later.

Science for June 23, 1916 has a review of a paper read at the Washington meeting of the American Anthropological Association in which the author brings out the fact that all these characters, though rejoicing in Mongolian or Japanese names, are to be found in a series of types of Indians dwelling in the upper regions of the Andes. The three characteristics that we have mentioned occur in a great many different native peoples of South America. This is interesting because the problem of the origin of our American population has always attracted attention and while it is pointed out that it would have been perfectly easy for Asiatics to have crossed over the narrow Behring Strait, less than forty miles of open water, or even to have walked over on the ice in the winter time, the differences in the American and Asiatic races have always left the question open to scientific discussion. The similarities between the Eskimo and Mongolian races were quite sufficient of themselves to indicate their unity of origin, but the Indians of other parts of America seemed to be distinctive in a great many ways.

This description of Mongoloid signs in some ethnic types of the Andine Plateau is not the first contribution that we have had to the discussion, but it carries ampler evidence than before, that the supposed Mongolian characteristics occur quite commonly among South American Indians. The Mongolian fold is an extra portion of the upper eyelid which hangs down at the inner side of the eye giving the characteristic appearance to the eyes of Chinese and Japanese. This fold is apparently a sort of double eyelid which comes down over the edge of the lid proper, in which the cilia or eyelashes grow, and covers the *caruncula lacrymalis*, that is the outer lacrimal apparatus which is normally seen at the inner canthus or nasal side of the nose in the white or other races. There are many groups of Indians in South America possessing this. Certain tribes of the Chingu River have it in a not very marked degree but it has been observed in a more pronounced form in the Paumari and Ipurina Indians on the River Pirus and on the lower Acre, Brazil. The author has examined a thousand crania of Mongolians and an equal number of pre-Columbian skulls, that is, skulls from graves made here in America before Columbus' discovery, and in all of these he has found a pronounced sulcus or groove in the maxillary region and in the lacrimal region. It is probably this sulcus which causes the so-called Mongolian fold.

The author has also found among various peoples of South America, the *os Japonicum*, that is the division of the cheek or malar bone into two parts by a horizontal suture. Usually the cheek bone is one piece but when it is very prominent it may be divided into two pieces

developed from two particular centers. This is no longer considered a Japanese peculiarity, for it is not uncommonly found in a good many other races.

Finally there is the Mongolian spot which at one time was considered distinctly characteristic of the Mongolian race. This is found, according to the writer quoted in *Science*, with extraordinary frequency on the bodies of Indian children and adults of the Andine Plateau. In certain regions the spot is found in ninety-two per cent of the children of pure Aimara (colla) and Quechua races. The color of the spot among them is generally purple or greenish blue. It occurs over the sacral bone near the end of the spine.

In recent years this particular spot has lost all of its significance as a racial peculiarity, for as Martin in his textbook on anthropology (*"Lerbuch der Anthropologie" Jena, 1914*) has emphasized, it is present in a whole series of races and types. Instance the Indians of British Columbia, of Ecuador and Brazil. It can even be seen among the children of the European white people, especially of the brunette type, in the proportion of about four per cent, and here in America in similarly pigmented people in the proportion of something over three per cent.

As time goes on special features of anatomical structure that were supposed to demonstrate multiplicity of origin, because of the existence of peculiarities in certain races that are not noted in others, are rather furnishing evidence for the unity of the human race. On more careful investigation these features are found among the races in the different hemispheres. After thirty years of so-called discoveries the question of the unity of the human race is about where it was when dear old Father Doucet taught real science at Fordham, nearly a full generation ago.

JAMES J. WALSH, M.D., Ph.D.

Episcopalianism from Within

THE so-called orders of the Protestant Episcopal Church are null. Leo XIII settled that question. Episcopalians refuse to accept his decision. But another doubt, just as serious, afflicts many of them, namely: assuming that a number of their clergy have the episcopal character, do they exercise episcopal functions? Is the episcopal office, as instituted by Christ, found in the Episcopal Church? From two articles in the *Living Church*, on "Authority," the doubters may gather that in their sect the term "bishop" is but a name, implying next to nothing of the functions of the office.

As all should know, authority, or jurisdiction, is twofold, ordinary and delegated. Ordinary jurisdiction is inherent in the office, so that one obtaining the latter, obtains also the former. Its nature, its extent, its dependence are determined by the authority constituting the office, which, with regard to the episcopal office in the Church, is Our Divine Lord. Delegated jurisdiction comes from the personal act of one possessing ordinary jurisdiction, whereby he authorizes another capable of receiving such authorization, to exercise jurisdiction in his name with whatever restrictions he chooses to impose. The Apostle tells the Bishops he

appointed that they are set by the Holy Ghost to rule the Church of God. The Catholic doctrine is, therefore, that the bishop in his diocese has ordinary jurisdiction to teach, to legislate, to coerce the refractory, for "to rule" means all that. That he exercises this jurisdiction in subordination to a higher authority also instituted by Christ, as did the Bishops appointed by the Apostles, that it comes to him, according to the certain and now generally accepted opinion, through the medium of the Pope, does not change its nature. A bishop appointed to a see obtains that episcopal jurisdiction which Christ established; he is not a Papal official, delegated to exercise in the Roman Pontiff's name a portion, more or less, of the Pontifical authority. The *Living Church*, on the contrary, lays down the following fundamental principles: "Christ's authority is, according to Anglican interpretation, vested in the collective episcopate. National episcopates derive a delegated authority from the collective episcopate." If, then, the national episcopate has only delegated jurisdiction, the diocesan bishop can have but subdelegated jurisdiction, and administers his diocese just as far as the subdelegation goes, and no farther.

Some, distinguishing as is right, between the bishop's power of order and of jurisdiction, presume to say that, while the former is fixed by Divine institution, the latter is to be determined limited, and even annulled, according to national character and institutions. To prove this they have recourse to the status of Irish bishops in the sixth century with regard to the abbots of the great monasteries. Supposing, for the sake of argument, all that is assumed, it may be remarked that the exception only proves the rule when it has to be sought among a people geographically cut off from the rest of Europe by the sea, for whom communication with the center of unity was difficult in the extreme, in a Church newly planted and in the earlier stages of its development and in a state of things so temporary that in a brief time it disappeared. Moreover, abbots are not mere clergymen, still less are they lay delegates of the laity; and he must be hard pushed indeed who can find no better justification for the constitution of the Protestant Episcopal Church and the status of its bishops—without example in all the centuries of the Catholic Church—than the anomalies found in Ireland thirteen hundred years ago.

II

Some will say that this is mere quibbling over words. "By a slip of the pen the *Living Church* used the term 'delegated,' and you take advantage of it to build up an argument." Not so. The notion of ordinary jurisdiction and that of delegated jurisdiction are altogether distinct, and lead to widely different practical conclusions. One would not undertake to discuss "authority," without comprehending the difference between the two; and the whole drift of the argument in the *Living Church* shows that the term "delegated" was chosen deliberately. When we shall have seen what the authority of bishops in the Episcopal Church really is, we shall understand that to justify their position the notion of ordinary jurisdiction must be excluded from it absolutely. Passing over another very grave difficulty in the Episcopal theory, namely: that even in what they call "the undivided Church" actual ordinary jurisdiction would have existed only on the rare occasions of an ecumenical council, and that the jurisdiction governing the Church from day to day would have been delegated only, with the delegator existing not otherwise than potentially, and therefore unable to demand an account of the delegation, we come to another point. The *Living Church* goes on to say that: "In these latter days, when the collective episcopate of the whole Catholic Church has no way of reaching a common determination on any

subject, the national episcopates are, in fact, left supreme." Here is a tremendous leap. If national episcopates become supreme, their delegated jurisdiction must somehow be converted into ordinary jurisdiction. Supreme jurisdiction and delegated are a contradiction in terms. There is a suggestion of falsehood in "these latter days." According to the Episcopal theory, the impossibility alleged has been permanent since the final Greek schism, that is, for nearly nine hundred years. But how was that change made? The *Living Church* does not explain. It does not say: "National episcopates have acquired supremacy." This would have raised the question we have just proposed. No, they were left supreme; which must imply that Our Lord, in establishing His Church, foreseeing a schism to last for, apparently, half its duration at least, put in national episcopates a potential residual supremacy to be actuated automatically by the accomplishment of the schism. But can the slightest indication of this be found in Scriptures, Fathers, or Councils? On the other hand, there can be no authority, supreme or otherwise, without an evident title to bind the wills of its subjects. Theorizing cannot give it. It may be said: "Supreme authority must be somewhere in the Church." Quite true; and therefore a theory of the Church that cannot show where it lies is clearly false.

The *Living Church* seems to think it finds this supremacy in practice in the obsolescence of some disciplinary canons of ecumenical councils. This it explains by saying that, "No section of the Church has ever deemed itself bound to the perpetual observance of such canons," a principle it lays down in order to conclude that Anglicans have a right "to reconsider and, for themselves, to reverse such decrees." In the first place its principle would prove too much. The example it brings of a canon falling into desuetude, whatever its value, belongs to the period of the "undivided Church," when national episcopates had, it is supposed, delegated authority only; and delegated authority is confined to the execution of what is committed to it, but cannot nullify or reverse what the delegating authority has ordained. Secondly, laws become obsolete, not so much because certain sections of the community do not think themselves bound to observe them, as because universal authority, which must decide whether or not they conduce to the common good, by not enforcing them allows them to fall into disuse. What is to be thought of a theory resting upon the virtual denial of principles so clear?

III

The *Living Church* confirms itself in its opinion by remarking that in England ecumenical canon law has authority only when reenacted by Parliament or recognized by custom; while English canon law was expressly continued by an Act of Parliament under Henry VIII. The passage contains more than one expression obscuring rather than obscure. We can notice this only, that it grants civil authority a power over ecclesiastical affairs, often claimed, but allowed only by Protestants and schismatics, never by the Catholic Church, notwithstanding the Statute of Provisors and such like. But what have Americans to do with Parliament and Henry VIII? Why bring them up in this country, where the civil power disclaims any jurisdiction in matters ecclesiastical? Apparently, to pave the way to an apology for that singular institution, the General Convention, on which Episcopalianism rests, and which, the *Living Church* asserts, "introduces no new principle into the legislation of the Church. The House of Bishops is the counterpart of the Upper House of Convocation, the clerical deputies reproduce the Lower House of Convocation, the lay deputies are the equivalent of Parliament." We cannot pause to show how the English

Convocation owes its existence to the refusal of the deputies of the clergy in Catholic times to sit with the House of Commons, or to allow Parliament to meddle with ecclesiastical affairs, but must go on to consider the organization of the Protestant Episcopal Church on the foundation of the General Convention, as expounded by the *Living Church*.

IV

The General Convocation is the constituting authority; and as such it is a body of ministers and laymen. Ministers and laymen, coming together of their own initiative, organized the first Convention, declared themselves one society under the name of the Protestant Episcopal Church, and gave laws to their creation. Ministers and laymen sit in the Convention by antecedent right; not so the Bishops. They are there in virtue of an act that recognized them as members *ex officio*, but at the same time reasserted the democratic nature of the body. The supreme authority of the Protestant Episcopal Church, therefore, is vested in the General Convention, the acts of which the *Living Church* tells us, "are the supreme law"; and "all bodies created by it are, as a matter of course, subject to the parent body." As one of those created bodies is the House of Bishops, these come into the Convention stripped of what, were they real bishops, would be their inherent rights, and their House, in the words of the *Living Church*, "has only such authority as is expressly conferred on it by the constitution and canons of the General Convention." Hence so-called Fathers of the Church, set to rule it by the Holy Ghost, possessing supreme authority according to the Episcopal theory, can in practice neither legislate nor coerce, nor exercise any real authority, except so far as their supposed flock allows them.

These creatures of the Convention may also meet in council as the national collective episcopate. As such, according to the theory of the *Living Church*, they should possess supreme authority. The *Living Church* will tell us what the collective episcopate can really do. It can, by Divine right, interpret the faith; we may defer to its interpretations, and consequently, need not do so if we prefer our own interpretations, notwithstanding the "Divine right." Secondly, it can lead in practical work—Is this the function of bishops set to rule the Church of God?—but in such work only as is not expressly withdrawn from it by the constitution and canons. Nevertheless, "the fact that the collective episcopate of our American Church is bound by the constitution and canons of General Convention, is one that must be strictly maintained." A Divine right to teach that generates no correlative obligation, and to lead in practical work subject to General Convention, these are all the prerogatives of the "supreme authority of the collective episcopate," which at every turn meets in the General Convention its master and its ultimate judge.

V

If such be the condition of the collective episcopate, it is hardly worth while to ask what are the functions of a bishop in his diocese; since the diocese, like the House of Bishops, is a creature of the General Convention. Still, let us hear them from the *Living Church*. He may administer the law, but he may not legislate. He is, therefore, an executive officer under General Convention, which creates the diocese, and to which said diocese remains necessarily subject; supposed to be set by the Holy Ghost to rule, he is deprived of one of the essential functions of a ruler, legislative authority in things "neither compulsory nor forbidden" of themselves, or by higher authority. He has no coercive jurisdiction. He may give "lawful directions," but these are understood to be such only as are "specifically recognized by law." Again, he

executes the law; but he has no inherent power of ruling. He can give "godly admonitions," but these are held to touch not the official acts of the clergy, but their personal conduct. Hence it is the minister's conscience, not the episcopal intellect, that must judge finally whether they are "godly" or not. His relations with his clergy, insists the *Living Church*, are paternal. Quite so. But paternal relations may be taken in two ways. There is the father in the subject family. Although his relations with his children are informed with the virtue of piety, he is none the less an authoritative teacher, a lawgiver and a judge. There is also the father in the grown-up family. His sons call him "Sir," stand up when he addresses them, and show him outwardly the reverence they should have interiorly. But his authority has come to an end. What remains of his laws becomes requests that are complied with according to propriety, coercive authority having vanished; and, though respected as a man of experience, he is no longer the authoritative teacher. Of course, we are dealing with analogies; but the first idea of paternal relations expresses fairly well those of a Catholic bishop to his clergy: the second those between an Episcopal bishop and his. The *Living Church* is certain on this point; for it finds that the bishop should rule by influence rather than by authority; of the latter he does not possess much, while, given the right man, the former may be very great. Why it set out by giving even national episcopates only delegated authority, is now sufficiently clear.

It is clear, too, that the episcopal office as instituted by Christ, as understood by all Catholics, as existing through all ages in the Catholic Church, does not exist in the Protestant Episcopal Church. The conclusion is obvious, the same conclusion to which one comes inevitably whatever be the point of view from which he examines that denomination.

HENRY WOODS, S.J.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Indistinct Celebrants of Mass

To the Editor of AMERICA:

In a recent number of AMERICA Edward F. O'Day says:

The Latin of the Mass is full of felicities of style and verbal dignity. There are those who speak of "Church Latin," and imply reproach; but it seems to me that your love of Latin is neither deep nor Catholic, unless you enjoy this Latin of the Mass as well as the Latin of the Augustans.

As a humble layman, I ask how the Latin of the Mass is to be "enjoyed" if the priest at the altar makes no effort to render it "intelligible"? From what musicians call a "firm attack" on the opening phrases of the various prayers and exhortations, the celebrant, with scant intervening modulations, we often observe, proceeds *allegro assai*, presently diminishing the tone, until, from the pews, it resembles nothing so much, I say it with no intention of being flippant or irreverent, as the drone of bees or the buzz of a mosquito.

With all possible respect for the clergy, I ask, is there no rule that requires a priest in saying Mass, to assume the possibility of the presence of someone in the congregation who would appreciate and perhaps be uplifted by the vernacular of the Catholic Church, if only he could have an opportunity of hearing it? The Gospel is sometimes read so that to one having only a limited knowledge of Latin its subsequent reading in English does not come as something extraneous to the Mass, but this I find is uncommon. Yet Mr. O'Day says: "We are not asked to suspend our admiration for good Latinity whilst we are engaged in the solemn business of prayer."

Richmond Hill, N. Y.

NATHANIEL P. BARCOCK.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Pigs, Pans, Children and Others

NEW YORK harbors many wonderful creatures but none more remarkable than the "uplifters" who just now hold the stage. They outdo Juvenal's *esuriens Græculus*. That starveling could be many things and do many things. He could dance and sing, walk a tight-rope and toss a barrel with his feet; he could be cute or froward, meek or savage, all for a crumb or popular favor, as the case might be.

The uplifters can do all this and more. They can forget on call, remember things that never happened, concoct conspiracies, issue calumnious pamphlets, and in general, play all parts from that of Peeping Tom to Weeping Maggie. But when they are caught in their villainy, they become so meek, so humble! They turn their lamby eyes piteously to the populace and bleat soft and low for the oil of sympathy and the wine of love.

An instance in point is instructive. When the Charities Investigation was on, the New York papers were the mainstay of the uplifters. What the latter wanted, that was done. Were priests accused of crime, that was featured in scare headline; were Sisters calumniated, that was featured too. The uplifters rejoiced exceedingly over this; theirs was a winning game, the press was on their side. The game was pushed harder; a press agent, Moree, aided by the Commissioner of Charities, enshrined the calumnies in a pamphlet. The game was won. Not quite; the foul play was exposed. Forthwith the *esuriens Græculus* who had been playing the part of a Libyan lion turned himself into a bruised, torn lamb, mangled by the teeth of a savage wolf. The lion that was, is Homer Folks; the lamb that is, is Homer Folks, a shy creature pleading for public sympathy through the columns of the *S. C. A. A. News* in these gentle tones:

The statements made in the newspaper articles were not compared with the original record of the testimony. As was inevit-

able, the newspapers selected the more sensational features of the testimony for publication, and in some instances the text and in others the headlines were not wholly correct statements of the actual testimony. This was notably true of an alleged statement in regard to children and pigs having been fed from the same utensil. Such inaccuracies naturally aroused a keen sense of injustice on the part of the institutions.

The wicked newspapers, the bleater's former allies, have done him and his fellows a grave wrong; put him and his companions in a false light; made them appear untruthful, calumnious. No man among them would utter such vulgar words as those recorded; they are gentlemen all, sincere men, uplifters.

Poor dear lamb, how plaintive its voice! But compare its bleatings with Kingsbury's roar before the Strong Committee:

I can describe some of the things for you. For instance, in the Mission of the Immaculate Virgin, I shall never forget the melancholy picture that was presented to me by Commissioner Doherty verbally, and subsequently in his reports, of these little children, heads cropped, sitting at the sides of a long table, on backless benches, eating out of tin dishes, as I recall it (with their fingers in most cases), some without anything to eat at all. Then I remember very well how he described how they jumped up in military fashion at the end of the meal, took their pails, emptied them into the can from which the soup or stew had been dished and that the same can was later taken out, as I remember, to feed the pigs with. That is one thing that I remember.

There they are, the bleat and the roar. But is it a bleat and is it a roar? History relates that a lamb's skin does not always betoken a lamb, and that a lion's skin does not always betoken a lion.

The Devil and His Friends

THE devil has always been good to his friends. When they are in distress he flies to their aid with an inventiveness that would do credit to a Scotsman, or a divorcee seeking alimony. This fact will throw light on the origin of the plot exposed in the following item taken from the *Brooklyn Standard Union*:

According to a statement given out by Dr. George Albert Godduhn, superintendent of the Ottilie Orphan Asylum, Kaplan and Degraw Avenues, Jamaica, an attempt to discredit homes for children is being made by some unknown persons, by means of a "movie" concern, where it is alleged a moving-picture is being taken misrepresenting conditions in institutions of this sort, and serving to bias the public against them. Mr. Godduhn declares his source of information is reliable, but he is not at liberty to divulge any names.

"I am very anxious to keep the good name of the institutions as a whole, and I feel that I am doing my duty in seeking to warn the public against this sham which is about to be perpetrated upon them. Only a very sordid imagination and evil intent could devise the horrible things which these people who are striving to awaken distrust in our institutions, have conceived for the picture.

"They intend to hire forty children, pay them at the rate of \$1 a day, and have them act as if in misery and pain in a house which they shall fit up as an orphan asylum. Then they will take scenes showing how the children are forced to eat things

which are unfit for human consumption, and when they refuse to do so, are beaten unmercifully. They will picture the home as a veritable hell. To make the photo-play appear truthful, I have been told that they will take a picture of a dilapidated house, and call it the outside of the home. . . ."

That is very clever. But why not make it entirely true to nature by choosing "calamity-howlers" from among the Committee of 100? The shrieks and tears of bloated plutocrats in behalf of the children of their victims, would show in the pictures and melt every jury in Brooklyn to a decision in favor of Kingsbury and Hotchkiss.

All this diabolism is extremely interesting but it is rendered more interesting by these words of a correspondent:

I would direct your particular attention to the moving-picture campaign now on against private child-caring institutions. It is not *about to be* begun, as the clipping states. It is already in operation. Two weeks ago I saw a film which has been traveling about Brooklyn and which portrays the neglect and abuse of children in private child-caring institutions. Of course it bears the approval of the "National Board of Censors."

Why not? After all there is very little difference between calumny by word and calumny by picture. The devil can manage a cinema as well as move a tongue. And his friends need his aid just now. He will not fail them. Later on God will have a word to say, just one probably, and that is too hot for utterance, by human lips, this warm weather. Stick to your friends, Lucifer now and hereafter, they need you, at least, now.

Dangerous Leaks

LEAKS are always inconvenient and sometimes they are positively dangerous. This is especially true when important information seeps through the crevices in the souls of noted citizens. Not long since such a calamity happened in Brooklyn. After strenuous efforts extending over a period of five weeks, the New York "uplifters" succeeded in getting a corporal's guard, born and bred, or naturalized in Brooklyn, to sign a letter commending Mayor Mitchel's "brave stand in the charities investigation." The document was just like the one issued in Manhattan, so inaccurate, if not dishonest, that people smiled good-naturedly and said: "Oh, well, 'tis part of the political game." Thus the matter was dismissed by all except childless plutocrats whose families consist of poodles and golf clubs. But real citizens were not allowed to forget the incident for long. The honor of Howard C. Pyle, a distinguished signer of the Brooklyn charter of undiluted stupidity and chicanery, had been outraged and he cried out in distress. Here is his story, as related by the *Brooklyn Standard Union* of July 12:

A friend of mine told me yesterday that he had noticed I had signed a letter commending the Mayor for the stand he had taken in the charities controversy.

I knew I had not written to the Mayor or signed any such

letter and denied I was one of the "prominent Brooklyn citizens" and said that he must be mistaken.

He showed me that my name was included among the names of a number of my friends, and I returned to my office and spoke to my stenographer, asking her if she remembered my writing such a letter.

Of course, she told me I had not, but called my attention to the fact that I signed some sort of a petition one day last week.

I don't remember what day it was, neither do I know who the man was, but one day last week a stranger came to the office and said he had a petition from the Mayor, or to the Mayor, I don't remember which, to the effect that the city could not get any money to take care of the children during the paralysis epidemic and asked me if I would sign a petition calling upon the Board of Estimate for an appropriation to take care of the children during the epidemic.

I thought this was only a humane thing to do and, seeing that a number of my friends had already signed the petition, I also signed it.

Continuing, the gentleman declared that "he did not know anything about the so-called charities controversy and would not commend anybody for something he knew nothing about."

There is a leak for you; Dominie Sampson would call it "prodigious." However there is nothing remarkable about it. A spark of honor is left in the soul of one "distinguished citizen," that is all. The same may be true of the souls of the other signers. Perhaps they too will take courage and speak. Surely men who are so much interested in the welfare of children must resent the outrage by which the utter misery of so many babies dying in agony from infantile paralysis is exploited for the basest of all purposes, a political trick. What do afflicted fathers and mothers think of the "brave stand" of his Honor, the Mayor of New York? The misery of their dying children is used as part of a scheme to deceive the public. Is this bravery? Is it decency?

Why They Stayed Away

A Milwaukee minister recently published an entertaining list of reasons "Why people give up the Church." Some of them were these:

A man left a church and took his children out of the Sunday school because the paper napkins for the Sunday school picnic were not bought at his store. A man went home from church one Sunday morning much angered by something he had heard in the sermon, and announced to his children and wife that so long as that clergyman was there he would never set foot inside that church again. A man withdrew from a church and compelled his family to withdraw, because at an oyster supper given by the ladies of the church, at which he arrived very late, he was served with oyster soup in which there were no oysters. A woman left one church and affiliated herself with another, because in the latter church they had the "dear old family prayers" at an afternoon service during Lent. A woman was very angry with her clergyman because on the Sunday next before Advent he did not preach "the fragment sermon," that is, a sermon on the text, "Gather up the fragments that remain." One woman wanted to join the Episcopal Church, because she "just loved the litany and the burial service," and another

woman because "the Episcopal Church believed in dancing." A woman refused to go any longer to her parish church after it had been redecorated and refurnished. "A hard-wood floor," she explained, "is too High-Church for me."

The wretched plight of the parson whose livelihood depends on his success in keeping in the fold such foolish sheep as the foregoing should pluck commiseration of his state from brassy bosoms and rough hearts of flint. The Catholic priest, however, is seldom in a similar predicament, for he deals with Christians who realize, as a rule, the importance of assisting every Sunday at Divine worship and who will not allow trifling obstacles to keep them from Mass.

Nevertheless that insatiable hunger for a "protracted and complete vacation" that seizes so many Americans at this season of the year sometimes attacks Catholics too, so we find them choosing summer resorts where Mass cannot be heard, or arranging a Sunday program that omits presence at the Holy Sacrifice. This of course is wrong, for there is never a "vacation" from the observance of the Commandments. Moreover, the very fact that so much time and attention is universally given during these holidays to securing complete bodily and mental relaxation, makes Catholics' strict fidelity to their religious duties all the more necessary. Certainly they cannot be said to "assist at Mass with devotion," unless every Sunday finds them promptly on hand, modestly dressed, and with reverent and contrite hearts.

Indications of the "Silly Season"

THE Harvard Summer School is reported to offer those preparing to be teachers complete courses in the art of playing blindman's buff, puss-in-the-corner, and drop the handkerchief; the director of music in the University of Chicago is said to have discovered that music appeals to the olfactory nerves as well as to those of the ear; the output of the evening papers' "columnists" and cartoonists grows more and more depressing; and the women who get their pictures into the Sunday supplements are increasingly deficient in modesty and beauty. But these are familiar summer complaints that the public must bear with patience till the dog-days are over, for such ebullitions are largely due no doubt to zodiacal influences. Astrologers assure us that not long before the celestial Lion begins to ramp and rage, owing to his uncomfortable nearness to the sun, the "silly season" begins for mortal men.

Moreover, the cited indications of estival fatuity will probably be found on consideration less grave than they seem. Now that the excellence of the Montessori system has been triumphantly demonstrated, and children, instead of being punished for disobedience are commended for fearlessly asserting their individuality, who is bold enough to say that the "ethical value" of puss-in-the-corner is negligible, or that high proficiency in blindman's buff is not deserving of a degree from Harvard?

As our evolutionary process goes on and a more perfect type of animal is produced, we may reasonably expect that each of our senses will develop powers that are now considered quite beyond them. Why then should not the human nose of tomorrow become sensitive to the fragrance of music, if the eyes of our early simian ancestors, through the gradual development of the lacrimal gland, eventually became sensitive to grief?

The columnist and the cartoonist, it must not be forgotten, have labored hard during all the cool months at trying to be funny daily, a Herculean task. So their melancholy, hot-weather failures should be regarded with some indulgence. Perhaps a fund could even be started for giving them both a long vacation.

As for the woman of the summer Sunday supplement, the poor thing has been working so tirelessly all the year to effect an entrance into the paper that it is no great marvel if she now looks haggard and worn. Moreover, as she has apparently squandered all her income on photographers, it is not surprising that she has but little left with which to buy dress-goods.

"Cold" Light

SOME years ago a communication to a New York newspaper voiced the common dream of science and society as follows: "Lighting engineers have long been seeking a lamp that would dispel darkness without emitting heat. The need of a similar lamp of truth is equally great."

Now comes the news from Paris that the dream of the scientists has been realized. Professor Branley lecturing before the Academy of Science has announced the discovery of "cold" light by M. Dussaud.

The luminous ray can at last be separated from the heat ray! If true, what a boon for science! The 22,000 "movie" theaters of the country will grow into 100,000, the 25,000,000 attendance into 100,000,000; and electricity will be as cheap as candle-light. One small dynamo will light a whole city, if, as one eminent engineer remarks, "all the energy of a dynamo can be converted into light."

But when will society realize its dream of truth? Who will discover the "cold" lamp of truth? When will it be possible for two "neutrals" to meet and calmly apportion the praise and the blame, the right and the wrong of any problem round which passion turns?

Nature or Nurture?

WHICH has the more to do with the making of an eminent author, his nature or his nurture? This is the question that Dr. Edwin Leavitt Clarke, Assistant Professor of Economics and Sociology, Hamilton College, undertakes to answer in "American Men of Letters, Their Nature and Nurture," a recent Columbia University publication. With great labor and research he has prepared twenty-seven tables containing in detail

every ascertainable circumstance and influence that affected the life and genius of 1,000 American *littérateurs* who were born between the years 1638 and 1851 exclusive. Following Odin, the French sociologist, Dr. Clarke arranges all literati under twelve heads, such as orators, publicists, poets, actors, etc., and the eminence of each is gaged by the diffusion of his work both in time and degree, five biographical encyclopedias being studied for data. The author states his thesis as follows:

In all ranks of American society there have been found men and women of literary ability. Much of this ability has been found in members of the same families, but it has been the monopoly of neither a select group of families nor of a particular nationality strain. This latent ability has been brought to light by favorable environmental influences, of which there are two distinct kinds. One kind may be called education, or training, and includes those influences of home and school which are particularly potent during childhood and youth. The other kind includes all the remaining elements of environment, especially the ideals and customs of the group in the midst of which one lives. Possession of even the best advantages at home and in school has made possible the development of great authors only when supplemented by this second factor of environment. In short, men of letters have appeared chiefly when the society of their time has appreciated and demanded literature. Without such incentive to write, persons with natural literary ability and adequate training have tended to turn their efforts in other directions.

The results of Dr. Clarke's investigations are very interesting. He found, for example, that nearly half of the 1,000 literati selected were born in New England, the Middle Atlantic States coming next with 316; that more than fifty per cent of the 1,000 received a full college education; that towns and cities had been the birthplaces of relatively large numbers of authors; that families in comfortable circumstances had produced more literary children than had families living in poverty; and that an abnormally large number of authors had been either the first or last-born of their families.

From a study of the early religious training of the renowned 1,000, the author concludes that "denominations distinguished by habits of independent thinking and by the wealth of their adherents, had had the largest number of authors born in their ranks." At the head stand the Congregationalists with 119, then come the Presbyterians with 73, Episcopalians with 53 and the Unitarians with 49. Half way down the list are the Catholics with 16 literati to their credit. The first is Robert Walsh, an editor who was born in Baltimore in 1784, and then follow in chronological order:

F. Clark, an "erudite popularizer," born in Lancaster, Pa., in 1787; E. A. Gayarrée, publicist, born in New Orleans in 1805; C. A. Logan, actor, Baltimore, 1806; (Archbishop) M. J. Spalding, an erudite popularizer, Rolling Fork, Ky., 1810; (Judge) C. P. Daly, "erudite," New York, 1816; T. O'Hara, journalist, Danville, Ky., 1820; (Father) W. H. Hill (S.J.), educator, Lebanon, Ky., 1822; Gilmary Shea, erudite popularizer, New York, 1824; Ignatius Donnelly, publicist, Philadelphia, 1831; W. J. Florence, actor, Albany, 1831; (Cardinal) James Gibbons, publicist, Baltimore, 1834; E. L. Didier, author, Baltimore, 1838; Eleanor C. Donnelly, poet, Philadelphia, 1838;

(Father) Abram J. Ryan, poet, Norfolk, Va., 1839; and J. T. Scharf, erudite, Baltimore, 1843.

The religious statistics of the 1,000, it should be said, are very incomplete, a large proportion of the literati, including no doubt, some Catholics, being assigned to no particular denomination, or being broadly designated, "Protestants." Besides it was not till the middle of the last century that Catholics began to be very numerous in this country, and Dr. Clarke's statistics end with the year 1851. Moreover, as he well observes, the Catholics were relatively poor and had not the educational advantages of their Protestant neighbors. Then too, authors who became converts in later life, like Father Tabb, Orestes A. Brownson, M. A. Tinkner, Richard M. Johnson, are not of course down as Catholics, while such notable literati as Matthew Carey, Gen. Thomas F. Meagher, John Boyle O'Reilly, Dr. Charles G. Herbermann, and Bishop John England, to name but a few, are necessarily excluded from the list because they were not born in this country. But many will wonder why such men, for instance, as Archbishop John Carroll, Archbishop J. L. Spalding, Father James Fitten, Dr. Charles C. Pise, Augustin Daly, Dr. R. H. Clarke, and Jeremiah Curtin are omitted altogether. From the data examined the author concludes that "While without natural ability no person achieves success, lack of opportunity may exercise an absolute veto on the aspirations for advancement of persons possessing such natural ability."

LITERATURE

Mr. Yeats and the Cosmic Moth

MR. W. B. YEATS has achieved, with little or no opposition, the first place among poets now writing worthily, and it is to be hoped that people will shortly pay him the tribute of ceasing to discover him; which has been a common trick from Lady Gregory to George Moore. His master, William Blake, is a melancholy instance of how a man may be kept off his throne as a classic by the refusal of his admirers to pay him the supreme compliment of criticism. While the great but far smaller Wordsworth is censured and rebelled against like a king, Blake is still being petted like a child. A small coterie are everlastingly surprised by his charming intelligence and charming blunders, long after he should have assumed the independence and responsibility of a great man. This is the only possible danger for Mr. Yeats; cheap jokes about mysticism he has long outlived. It is only his admirers who can now keep him out of the pantheon.

It is really a contradiction in terms to speak of estimating a poem in prose. Any tolerable appreciation of a poet, if it is to be written at all, could only be written in an imitation of the poet's own style. A description of the personality of Browning we ought, properly speaking, to open with some such phrase as:

Oak-tree of England: yet a twist i' the roots
Gargoyle-grotesque, and arms asprawl to stars.

For a picture of Mr. Swinburne we ought to invent some lines beginning:

O bitter, O bountiful Master,
Made sick with unchangeable change.

To write a poem on Mr. Yeats's poems as Mr. Yeats would

write it is a far subtler task. But if I really wished to say what I really think of his position, my poem would open:

The worker of sad silver and pale gold
Who built the seven gates of fairyland.

Whenever we think of Mr. Yeats it is instinctively as a builder of gates. He is not a denizen of fairyland; no poet ever carried more obviously the heavy burden of the heart of man. But, at the same time, no poet ever realized so clearly those intuitions which we have all experienced vaguely, the intuitions which seem to tell us that certain places are upon the border of another land; that ten yards from us the trees have a strange twist, the flowers a strange tint, the whole scene a strange silence. Sometimes this forgotten frontier is a wood, sometimes a well, sometimes a stony street. But Mr. Yeats has marked them all for his gates. In one of his most characteristic poems, "The Shadowy Waters," he even opens up the floodgates of the sea.

It is in his attitude to this unknown world that the most arresting significance of Mr. Yeats is to be found. He marks a vast and singular change that has come over the whole world. During the first half of the last century, from the time of Shelley to the time of Swinburne, ardent and esthetic young poets rose in revolt against the supernatural, and devoted themselves to singing the praises of the natural. But we now see how huge a part of the secularism of Shelley and Swinburne was due to a juvenile love of breaking windows, and especially stained-glass windows. The old order vanished; in its place came another order, that of the agnostics, who claimed to settle the limits of knowledge as the Church had settled the limits of faith. Phrases like "things beyond the power of human decision," "questions which can never be solved," were as common on the lips of the leading agnostics as the Bible on the lips of the revivalist; for some mysterious reason, no one seems to have ever noticed that to define the possible limits of human knowledge was far more irrationally dogmatic than to believe in the sealed pardons of Joanna Southcote. At any rate the erection of the rationalist into the position of universal schoolmaster has contributed not a little to the general revival of spiritual hypothesis, and, above all, to that revival among the perverse race of poets.

The scientific dictators have been the strangest, yet the most natural result of their veto. By making faith a sin they have tended to make it a pleasure. Instead of being "dragooned into heaven," like the subjects of Louis XIV, the modern esthetes creep into heaven with all the delight of trespassers. Foremost of these wild boys is Mr. Yeats, who plucks, in his own words:

The golden apples of the moon
The golden apples of the sun,

with all the ecstasy of an urchin robbing an orchard.

It is characteristic of Mr. Yeats that many of his dramas are admirable as poems, but as plays their appeal depends largely upon the degree of our conversion to that novel institution "the drama of mood." Perhaps the best way to sum up the limitations of the "drama of mood" as expressed in Mr. Yeats's plays is to say that it would be admirably suited to a toy theater. All that is needed to bring out the plays' charms is exquisite scenery, stately and motionless figures, a certain amount of blue and green fire, and Mr. Yeats himself under the table to intone the words in the proper manner. This manifestly separates them from everything that we understand as acting drama, the most modern as well as the most ancient.

It would scarcely do, for example, to present the Norwegian plays in cardboard and tinsel in Skelt's Juvenile Drama. A series called "Ibsen for the Young" might be created, in which the figures should be cut out in the melodramatic poses, Gregers Werle straddling piratically and pointing both ways at once, but paling before the luxurious gloom of "Dr. Ranke (second dress)." But I can hardly think it would be a success, or that

the scheme is likely to be taken up even by the modern educationalist, consumed with an eternal impatience to teach bald-headed babies to brush their hair. But many of Mr. Yeats's plays positively would be better if the figures were a race of dignified dolls under the control of a transcendental ventriloquist. The arbitrary but haunting symbolism of Mr. Yeats, a kind of celestial heraldry, would make the task of drawing and coloring delightful. With what joy should we paint a boat's sail with the three hounds "one dark and one red and one white with red ears." As for the silver lily on Ængus's breast we should not paint it at all: we should even cut it out of actual silver paper and paste it on the motionless hero. Some people would say that this was the *reductio ad absurdum* of the "drama of mood." I do not think so, for I can see nothing absurd in a toy theater.

Very native to Mr. Yeats's work and connecting it not only with the theological but even more with the medieval spirit is the consideration of the finite character of all things, even of heaven and earth. Superficially it might be said that the imaginative man would have to do with eternity, but it is not so. Imagination has to do with images, that is to say, with shapes, and eternity has no shape. In Mr. Yeats's poems the finite note is perpetually struck: the ship of Forgael drifts to the last seas, where "Time and the world and all things dwindle out."

This treatment of the finality of all things lends a deep melancholy to all the poet's work. For myself I confess that there seems nothing so insupportable in these boundaries, and that to complain that youth, for example, has a beginning and an end is like complaining that a cow has a head and a tail. An outline must be a limit. Above all I have no sympathy whatever with that older and idler pessimism which makes capital out of the disproportions of the universe. The size of the fixed stars no more makes us insignificant than the size of the animalculæ makes us Divine. The beauty of life is in itself and is as indestructible whether it lasts as long as a planet or as long as a violin solo. If it be true that to the gods

Armies are white roads
And unforgotten names, and the cold stars
That have made all are dust on a moth's wing,

if we are to adopt this image of Mr. Yeats's and conceive of the whole Cosmos as a moth, its wings coruscating with moons and stars, fluttering in the dark void, the only thing to say of the moth is that it is a very fine specimen! It is, at least, better than an endless caterpillar.

G. K. CHESTERTON.

REVIEWS

Dante: How to Know Him. By ALFRED M. BROOKS. Indianapolis: The Bobbs-Merrill Co. \$1.25.

Lovers of Dante will welcome this little book. For them it is a decidedly encouraging sign that the works of the great Florentine seer are finding, even in these troubled times, an increasing host of enthusiastic and discriminating admirers. Intelligent study of the "Paradise" alone would go far to make up for some lacunæ at least in a liberal education. Dante is the prophet, the interpreter of the wonderful Middle Ages. Ruskin has even ventured to say that "the central man of all the world, as representing in perfect balance the imaginative, the moral, and intellectual faculties, all at their highest, is Dante." But the author of the "Divina Commedia" is no facile and easy companion. He taxes the resources of his readers to the full. The fables, the literary, political and military history of Greece and Rome, the noble theology and philosophy of the Middle Ages, the cosmogony and the other sciences of the schools, the history of Florence, the struggles of the Papacy with the Empire, the poet's own loves and hates, form the intricate and many-colored texture of his work. Every line almost needs a commentary such as Scartazzini gave us in his splendid edition. As

Dante needed Vergil and Beatrice to guide him on his wonderful journey, we need a guide to lead us safely through the mazes of his song.

Mr. Brooks has written a short but useful literary guide-book. The work is composed of two parts, an "Introductory" and a prose translation or rather condensation of the great poem. By judicious excisions of some cantos from the "Inferno" and by remarks and notes linking the various passages and explaining the obscurer references, the three portions of the poet's masterpiece are brought clearly before us. The "Introductory" will be very helpful to the beginner. It gives a brief sketch of the poet, and of the "Vita Nuova" and explains the social, artistic and political conditions of Dante's time. The poem and its style, its story, its stage and its actors are then briefly and clearly analyzed. Mr. Brooks has wisely left out of his book all discussion of the many disputed points connected with some of the most famous passages in the "Divina Commedia." By presenting in a brief form the substance of the poem the author has rendered a real service to the cause of Dante.

J. C. R.

Kiahlik Iksa Nana-Aiyimmika I Katikisma Chahta Anumpa Isht A Toshowa Hoke. By the Rev. WILLIAM H. KETCHAM. Washington, D. C.: The Bureau of Catholic Indian Missions.

This "Catechism of the Catholic Religion Translated into the Choctaw Language" by the Director of the Bureau of Catholic Indian Missions, is a fresh indication of the Church's untiring interest in the spiritual good of the Red Man. The Choctaws, who probably number some 40,000, have become for the most part so thoroughly Presbyterianized that distinctively Catholic ideas penetrate their minds with difficulty, for these Indians are taught to regard the Scriptures as the court of final appeal and their name for a Catholic is an "idol-worshiper." This new catechism, with its melodious Choctaw title, has been prepared with great labor and care in order that the Catholic Indians of that tribe may be properly instructed in their religion and that some of the Protestant Choctaws may be helped to rid themselves of erroneous notions regarding the Church.

Victor Murat Locke, Principal Chief, Choctaw Tribe of Indians, Oklahoma, in the course of a favorable review contributed to the *Indian Sentinel*, states that Father Ketcham, with the exception of the late Abbé Rouquette, "is the only priest who has acquired our language" and attests that the new catechism "is the most correct translation, thus far made, of English into the Choctaw language and no doubt as time passes this work will bear fruit among our people in an abundance hitherto not witnessed by missionaries to the great Choctaw Tribe of Indians." As the priests now working among the Choctaws are not very well acquainted with the language, and as the Indians hardly grasp the teaching of the Church unless they receive it in their own tongue, Father Ketcham's catechism which is based on Father McEachen's primer, will doubtless be of great assistance to the missionaries. Its 200 pages contain a brief exposition of religion, an English translation of the text, an adequate vocabulary, together with prayers and hymns and citations from Holy Writ, all in Choctaw, while numerous little pictures speak to the eye.

W. D.

A Month in Rome. By ANDRÉ MAUREL. Translated from the French by HELEN GERARD. New York: G. P. Putnam's Sons. \$1.75.

The Cathedrals of Great Britain. By Rev. P. H. DITCHFIELD. New York: E. P. Dutton & Co. \$1.75.

Baedeker's guide is just the thing for one who wishes to "do Rome" in a hurry, or to make the boast that he has seen every little detail of what is left of pagan and Christian antiquities there. But the traveler who would see the main things well is

advised to provide himself with Father Chandlery's "Pilgrim Walks in Rome" and Maurel's "A Month in Rome." The former work is accurate and detailed from the standpoint of faith and Christian archeology; the latter is a delightful blending of pagan history, art and archeology. Maurel is, at times, disagreeably anticlerical and antipapistical. We should not look for any respect for Catholic traditions from a man who is imbued with the spirit of Renan. Aside from this blot upon his pages, he is an excellent art critic. Especially good is his rating of Canova and Bernini. Canova is true in his plastic art, even in his chiseling of the shameless Pauline Bonaparte. On the contrary, Bernini fails of truth. In representing the "Divine Love of St. Teresa," kept in Santa Maria della Victoria, he is sacrilegious and hateful.

Ditchfield's third edition of the "Cathedrals of Great Britain" is a helpful book for any one who makes the cathedral tour of England. Prefacing his accounts with a brief summary of the characteristics of the four styles that dominate in medieval English architecture: the Norman of the reign of Edward the Confessor, the early English of the thirteenth century, the decorated style of the fourteenth century, the perpendicular style of the fifteenth century, he describes in detail the various old Catholic cathedrals, points out the traces of various styles of architecture in the history of the upbuilding of each, and shows a refreshing devotedness to the times and ideas of the builders. In medieval days, these grand edifices were "all ablaze with colors. Through the beautiful ancient glass the light gleamed on tints of gorgeous hues, on rich tapestries and hangings, on walls bedight with paintings; and every monument, pier and capital were aglow with colored decorations. . . . The hand of the ignorant and injudicious 'restorer' has fallen heavily on these legacies of Gothic art." Yes, Protestant "restorations" have given us the cold stones of English Gothic, as cold as is the Anglican service which has replaced the warmth of Catholic devotion of the days when these cathedrals were built.

W. F. D.

Studies: an Irish Quarterly Review of Letters, Philosophy and Science. June, 1916. St. Louis: B. Herder. \$3.00 a year.

The high standard of literary excellence this periodical maintains makes it a magazine that should strongly appeal to educated Catholics. The current number is particularly readable. It opens with a paper on "The Flight of the Earls," a book reviewed in our issue of July 8, and is followed by a just appraisal of the late Thomas MacDonagh's poetry which he himself called

. . . . A little phrase
Of eternal song,
Drowned in the harping of lays
More loud and long.

Father Watt's admirable exposition of "Suarez on the Sovereignty of the People" is of special value just now when so many erroneous views are rife regarding democracy, and Father Cahalane's paper about "Social Conditions in Ireland during the Napoleonic Wars" is so full of distressing details that the reader will wonder whether similar results for Ireland are likely to follow the present war. "The effect of the Napoleonic wars on social conditions in Ireland," he writes, "were wholly bad. Under cover of the 'crisis in which the Empire was involved,' the seeds of subsequent wholesale misery were sown." Father Lenoir's account of how he made a spiritual conquest of a Montmartre *Apache* is an absorbing story from the trenches, and Michael MacDonagh's sketch of "The Marquis of Clanricarde," the worst of the "rackrenters," is as vivid as could be desired. In the "Chronicle" are interesting accounts of "Catholic Admirals in the French Navy," "A Catholic School of Sociology" in Loyola University, Chicago, and "The Boy Scout Movement in Italy."

W. D.

BOOKS AND AUTHORS

The leading paper in the *Catholic Mind* for July 22 is Father Denis Lynch's examination of "The Causes of National Success." He well observes that "Progress in material well-being, the increase of armaments, success in the game of international politics, are confounded, in the popular fancy, with true greatness; whereas, in point of fact, they may be accompanied by the renunciation of the loftiest ideals, and be the true cause of hastening danger and decay." He also proves from history that Protestantism is not necessarily a synonym for "progress," for the palmiest days of Venice, Spain, Portugal and France were their most Catholic days. "Saying My Prayers in Latin," "A Legion of Defense" and "The Audibly Devout" are three short papers that conclude the number.

Here are some items of interest from the publishers: Kenedy announces "The Day Hours of the Church," in Latin and English, now put forth according to the reforms of Pope Pius X with a parallel English version, edited by the Benedictines of Stanbrook; "The Seminarian, His Character and Work," by the Rev. Albert Rung, of the Diocese of Buffalo; "God's Golden Gifts," by F. L. Freeman, with a preface by the late Monsignor Benson; "O'Loughlin of Clare," by Rosa Mulholland; "Refining Fires," by Alice Dease; "An Alphabet of Irish Saints," with a foreword by Sir Henry Bellingham. The Catholic Truth Society of London has ready a book of essays by the late Mgr. Benson and has in press a volume of papers on the Church's attitude toward science by Sir Bertram Windle. The Talbot Press of Dublin has published Mr. Thomas MacDonagh's last book, "Literature in Ireland." Harper announces the second edition of Mrs. Nelson O'Shaughnessy's "A Diplomat's Wife in Mexico," a book which was warmly commended in our issue of June 17. Laurence J. Gomme, New York, will publish in September "Circus and Other Essays" by Joyce Kilmer and Hilaire Belloc's "Poems" with a preface by Mr. Kilmer. The America Press has ready 10,000 more copies of "A Campaign of Calumny," the strikingly illustrated ten-cent booklet that exposes the methods and motives of the New York Charities' investigators. The fact that about one-third of the 25,000 copies that made up this pamphlet's first edition were sold outside of Greater New York indicates that Catholics realize that the issue has more than local importance.

"A Good Third" (Herder, \$1.10), by the Rev. T. A. Fitzgerald, O.F.M., the author of "Homespun Yarns," is a well-written collection of short stories which have for their theme the simple life of the Irish peasantry. There is a happy commingling of wit and pathos, now awaking pity as in "The Track of the Setting Sun," now moving to laughter as in "Hands Across the Christmas Crib." The "Last of Her Tribe" is the best story in the collection.—"Action Front" (Dutton, \$1.35), by Boyd Cable is a volume dealing with the horrors of the present war. Developing what he refers to as "texts" of official dispatches and "endeavoring to describe what these brief messages cover" the author has produced a collection of readable anecdotes about the "men at the front." The descriptions are not too grim but appear to have been written to show that there is "a lighter side to war," as is evident, for instance, in the humorous sketch of Mary the gunner of the "Blue Marines," and in the "Benevolent Neutral."

Marie St. S. Ellerker, the author of a delightful little book on the Mass written expressly for children and called "Master Where Dwellest Thou?" (Benziger, \$0.50), thus describes a golden pyx she once saw: "In front, just in the center, is chased a beautiful pelican, tearing open its breast to feed its young—a symbol of Jesus giving us His Precious Body and Blood in

this holy Sacrament. Round the outer edge, in delicate Greek lettering, are the words: 'He begged the Body of Jesus' (*St. Mark, XV: 43*). Don't you think that is a beautiful text to apply to the sick asking for Holy Communion?" All must own that it is, and they will likewise say that the book's sixteen short chapters about the Holy Sacrifice, its history value, liturgy, etc., are full of attractively presented erudition while the pictures, stories and texts help to make the little volume absorbingly interesting to youthful readers. The Bishop of Northampton writes a good preface. If first communicants were made a present of "Master, Where Dwellest Thou?" they would eventually become prodigies of liturgical lore.

The ninth biennial volume of "Who's Who in America" (A. N. Marquis & Co., Chicago, \$5.00), edited by Albert Nelson Marquis, contains 3,024 pages and 21,922 biographical notices of Americans selected either "on account of special prominence in creditable lines of effort" or on account of their official position, not a single sketch being paid for. This valuable book of reference is now so complete that it is difficult to see how it could be improved. Of special interest is the table of educational statistics that have now for some years been a feature of the volume. Out of 15,518 men and women who furnished data, 8,529 are graduates of universities and colleges conferring baccalaureate degrees. Boys and girls who are "tired of school" should weigh those figures well.

Mr. Joyce Kilmer recently contributed to the *Independent* a good paper on Mrs. Helen Parry Eden, an English Catholic poet, whose "Bread and Circuses" (Lane, \$1.25), was warmly praised in our issue of May 23, 1914. Little Betsy-Jane, who has inspired many of her mother's finest lyrics, is "The Distraction" in these lines quoted by Mr. Kilmer from the *New Witness*:

Betsey, 'tis very like that I shall be—
When death shall wreak my life's economy—
Repaid with pains for contemplating thee

Unwisely out of season. With the rest
We knelt at Mass, not yet disperst and blest,
Waiting the imminent "*Ite missa est*."

And I, who turned a little from the pure
Pursuit of mine intention to make sure
My child knelt undistracted and demure,

Did fall into that sin. And ere the close
Of the grave Canon's "*Benedicat vos* . . ."
Had scanned her hair and said "How thick it grows

Over the little golden neck of her!"
So doth the mother sway the worshiper
And snatch the holiest intervals to err.

Nor piety constrained me, nor the place;
But I commended, 'gainst the light's full grace,
The little furry outline of her face.

"Orbis Catholicus: a Year Book of the Catholic World" (Herder, \$1.50), is easily the best work of its character for English-speaking Catholics of every land. The volume is edited by Canon Clancey, Bishop McIntyre, of the English College, Rome, writes the preface, the Archbishop of Birmingham gives the imprimatur, and the compilers have packed into the book's 685 pages a wealth of remarkably detailed and accurate information regarding the personnel of the Pope's Chapel and Household, the Papal Orders of Knighthood, the College of Cardinals, and the Curia Romana. Then follows a list of the Hierarchy by countries and provinces and the names of all the residential and titular sees, the vicariates and prefectures apostolic, in the world, a particularly satisfactory account of the Religious Orders and finally

a catalogue of those who have received distinctions from the Holy Father. In this volume of the "Orbis Catholicus," which makes its first appearance this year, historical sketches of all the dioceses in the world have been begun. Every educated Catholic should know how the government of the Church is carried on, and this work will supply him with a wealth of accurate information on the subject.

It is not so many years since tennis was popularly regarded as a game for women and weaklings only. That opinion is now considered heresy, but those who are still unwilling to discard their early belief, or who would justify the change of creed in the popular mind would do well to read Miss Molla Bjurstedt's "Tennis for Women" (Doubleday, Page, \$1.25). They will learn that tennis is both a science and an art, that proficiency and skill can be gained only at the cost of long and patient practice; and that here as elsewhere it is not to the strong that the prize always falls. While written expressly for women, the book may be read with profit by all who are interested in tennis, and are anxious to appreciate the finer points of the game. Tennis, as a science, does not differ whether played by women or by men. The author gives sound advice on the conservation of one's energy, and rightly insists on the decided advantages of hard driving and accurate placement over spectacular but erratic smashes. At the close of each chapter an excellent summary is given in a series of pithy hints. The illustrations are appropriate.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
The Travels of Birds. By Frank M. Chapman. Illustrated. \$0.40.
- George H. Doran Co., New York:**
Good Old Anna. By Mrs. Belloc Lowndes. \$1.35.
- Educational Department, Diocese of Pennsylvania Church House, Philadelphia:**
The Mission Study Class, Its Message and Its Method. By Adeline Avery Pilsbry. \$0.50.
- Erskine McDonald, Malory House, London:**
Laughs and Whiffs of Song. By Theodore Maynard. 1s.
- Apud M. H. Gill et Filium, Dublinii:**
Summula Philosophiæ Scholasticæ, in Usum Adolescentium. A. J. S. Hickey, O. Cist. Concinnata, Volumen III. Ethica. Editio Tertia Recognita et Aucta. 3s.
- Laurence J. Gomme, New York:**
The Dead Mosican and Other Poems. By Charles L. O'Donnell, C.S.C. \$1.00.
- B. Herder, St. Louis:**
The Sacraments, A Dogmatic Treatise. By the Rt. Rev. Mgr. Joseph Pohle, Ph.D., DD. Authorized English Version. By Arthur Preuss. Volume II. The Holy Eucharist. \$1.75; Panis Angelorum. \$0.45.
- Otto H. Kahn, New York:**
High Finance. By Otto H. Kahn.
- Charles E. Merrill Company, New York:**
English Literature. By Julian W. Abernethy, Ph.D.; First Year Mathematics. By George W. Evans and John A. Marsh.
- Purcell & Co., Cork:**
A Guide to Books for Social Students and Workers. By Alfred Rahilly. M.A., B.Sc. 3d.
- Princeton University Press, Princeton:**
French Policy and the American Alliance of 1778. By Edward S. Corwin, Ph.D. \$2.00.
- Silver, Burdett & Co., Boston:**
Our Ancestors in Europe, an Introduction to American History. By Jennie Hall. Edited by J. Montgomery Gambrill and Lida Lee Tall.
- Sturgis & Walton Co., New York:**
Good English in Good Form. By Dora Knowlton Ranous. \$1.00.
- Pierre Tequi, Paris:**
L'Homme-Dieu. Par Monseigneur Besson. 3 fr.; La Guerre en Artois. Par Monseigneur Lobbedey. 3 fr. 50; L'Union Intime avec Dieu. Par Le R. P. Dumas. 3 fr.; Saint Thomas d'Aquin et la Guerre. Par V. R. P. Thomas Pègues, O.P.
- The University Press of Chicago:**
Essays in Experimental Logic. By John Dewey. \$1.75; Principles of Money and Banking. By Harold G. Moulton. \$3.00.
- The United States Catholic Historical Society, New York:**
Historical Records and Studies. Edited by Charles George Hebermann, LL.D. Volume IX.
- Herbert Wright, Washington:**
Francisci De Victoria De Iure Belli Relectio. By Herbert Francis Wright. \$0.65.

EDUCATION

Vaudeville Against Intellect

THE "variety program" is presumably not of American origin but it promises to become symbolic of American entertainment. The world-advertised "fifty-seven varieties" have become in a great measure the classics of the pure-food market, and in like manner the vaudeville program is assuming an important position as a sign of the times, and as a standard whereby we rate the attractiveness and desirability of entertainments. Several of the communications which have appeared in the columns of AMERICA during the past few months, have sought to direct the attention of the readers to the want of stability in American thought, to the abysmal lack of appreciation for anything which, transcending the realm of the senses, appeals through its intellectual features to the mind's inclination to think. This tendency is being given more and more prominence in the "movies." Publicity announcements which have come to me recently in great number from film manufacturers, promise that even the "readers"—that is, short sentences run in between views to provoke thought and chain attention more closely—are gradually to be eliminated so that a film will finally, in the producers' eyes, reach the ideal state, absolutely precluding thought and becoming picturization only. This is the vaudeville idea. It is not so long ago that the prevalent idea which directed the arrangement of entertainment was "change"; now the average entertainment both in fundamentals and accidents approximates the "rest cure." Total relaxation of body and spirit makes possible the outrageous offences against decency and morality which are perpetrated on the screen and the stage. Auditors and spectators are taken at a disadvantage. They are quiescent and all too susceptible; their mental activities are shrouded by the flesh-colored garment of all-too-pleasant peace. They are made to feel comfortably at home when they should not be at home.

A "SNOOPING" TOUR

Lest anyone assume that I am stretching a point or two to make a case and thus erect a skeleton for an article of critical tendencies, to all the invitation is herewith extended to accompany me on a little, mild-mannered, snooping tour into quarters where the old is supposed to abide longest and the newest to be accepted with diffidence and hesitancy. If we find there a manifestation of vaudevillian inroads, may we not rest our case in the realization of a fully satisfying proof?

Let us introduce ourselves to the prefect of the Young Men's Sodality in St. Albert's parish. Let us then ask him what type of entertainment his committees have been outlining for nineteen-sixteen. . . . He will explain as below, as I have heard a dozen times:

For nineteen-sixteen? Let me tell you we are going to attempt something new; that is, new for us. We have held off from it for a long time but the members have been complaining of the programs offered in the last year or two. They were more or less literary, or dramatic, or informative, or educational. These didn't seem to suit and there was quite a lusty, manly howl for "vaudeville." So we're going to serve a series of "vaudeville sandwiches" each month. Some of the talent will be professional; that's bad. More of it will be amateur; that's worse, I know. But it is what the sodalists are asking for, and like the theatrical managers, "we are going to give them what they want!"

Yes, dear fellow-snooper, there is sophistry aplenty in the prefect's explanation. No, I didn't draw on my imagination when I constructed this situation. I merely placed the facts of some years' experience in words of my own selection, in spite of the danger of an indignant broadside from outraged young people. But to go back. The pernicious fundamentals of the vaudeville stage and the modern film are present in all their worldly-wise strength where we least expect to meet them.

They were there this long time; we snooped and found them, and there were many willing to have us find them.

THE LADIES' PART

But the young men are not alone in their shunning of the higher and their predilection for the baser. The young ladies, Heaven bless 'em! have been fostering, perhaps unconsciously, the identical ideals.

Come with me again, dear fellow-snooper. This time we will introduce ourselves to that majestic arbiter of social disputes and judge of parish differences, Miss Genevieve, prefect of the Young Ladies' Sodality of St. Alban's parish. With a manly mustering of courage let's discover ourselves to her and hint that we would like to hear the plans of the Young Ladies' Sodality for nineteen-sixteen. Listen!

What are we going to do during nineteen-sixteen? We've started to do it already and it's going with a swing. So far this year we've had two vaudeville programs and both have been "hits." We've planned five others. Then, too, there is *the dansant* which will be the event every three months. At the end of this month comes the second of the year, and if we are to judge from the first, tickets will be in great demand. For the first, four hundred were sold; for the second, we expect to dispose of at least six hundred. The young people come from all over the city. It seems they were merely waiting for someone to start such a thing, and now that we have they're with us.

What kind of entertainment did we formerly give?

Well, it was generally literary, or dramatic, or strictly informative, or something similar. Frequently we called upon the faculty of St. Stephen's College to minister to our wants. They always responded readily, and while some of the older men were partially out of tune with the world and did not seem to realize the wants of young ladies, so we thought, the younger men provided a first-class evening's entertainment in lecture form. Personally I liked the older and steadier type of entertainment better. At first I opposed any change, but now I am a convert to it and a hard worker for it.

And here we have encountered the views of the young gentleman whom we first interviewed, expressed at length as a young lady might phrase them. And again I insist that imagination plays little part in the construction of this scene save in the liberties I have taken with the names of places.

A SPIRITUAL DIRECTOR'S PROTEST

A few days ago I heard the spiritual director of several sodalities, a man of wide spiritual and social experience, complain dolefully about the situation. He deplored the lack of poise which has been invading hitherto untouched quarters. He puffed out his red cheeks in equally red wrath at the "antics," as he called them, of alumni and alumnae associations. Had he been flippantly inclined he might have shouted this mock-heroic paraphrase of a serious thought:

Vaudeville, vaudeville everywhere and not a chance to *think*!

A LESSON FROM THE BEE

The value of sense perceptions for the correct and lasting accumulation of knowledge cannot be gainsaid. It would, however, seem a wanton waste of effort to gather that which cannot be refined, adjusted, correlated, and put to use, because the judging faculty has not been trained in proportion to or parallel with the senses. The bee does not content itself with momentarily recording in its acutely receptive brain-ganglion the scent, attractiveness, and advantageous position of the flower it is about to attack; nor yet, to go further, does it content itself with assuming a portion of the viable nectar hidden within that flower. These may be enjoyable actions and experiences, they may serve a purpose, but they are, after all, merely preliminaries and preparations toward the refining and involved process of digestion.

If we would benefit from the observance of the bee's example

and take to our matured minds the copy-book maxims of youth in which the bee figured so powerfully and persistently, we must begin by gradually discounting into harmlessness the "vaudeville idea," by doing our little bit to send it back to the slough of mediocrity from which it has slyly crept, by giving the intellectual its place along with the amusing and the enjoyable.

EDWARD FRANCIS MOHLER, M.A.

SOCIOLOGY

Settlement Work in Philadelphia

THERE are thirty-three thousand children, twenty thousand in the public schools of Philadelphia's Italian section, and the plain fact is that sixty per cent of these children are growing up godless. In this district there are twenty non-Catholic institutions baiting the little ones with candy, food, clothing and pictures of the Madonna. These Protestant settlement houses are well-equipped, athletics and amusements play a prominent part in their schedule of social uplift, while Protestant worship is skilfully veneered with Catholic color. It was "Billy" Sunday who said that he could never hope to make a good Protestant out of a bad Catholic. The proselyters in the Italian section of the Quaker City do not even make bad Protestants out of these unfortunate waifs who come to eat of Protestant bounty. The latter barter their Faith for a "gym class" or a sewing circle and receive nothing in return for the nourishment of their little souls. As a sequel, manhood or womanhood finds them most deplorably "up-to-date" pagans, scoffers at God and the things of God, a loss to the only Church that can hold them, and a menace to the State.

FANCY FINANCE

Only a while ago the leader of a certain board of ministers announced that \$100,000 had been spent in seven years on one institution alone that was dedicated to Italian "missionary work." In addition \$60,000 represented the investment in a Protestant Italian church in West Philadelphia. This outlay did not include salaries and other minor expenditures. Another sect during its apostolate among the children of Italian parents expended \$30,000, and is at present contemplating the erection of another settlement house, and hopes to branch out into a new neighborhood and start "religious" services for its Catholic dwellers. A third religious body declares that it is to open two settlement houses for "the spiritual regeneration of Italians." There is moreover a society of proselyters that reaches across the sea and contributes to the up-keep of twenty-eight Protestant churches in Catholic Italy. It controls the Italian Protestant immigrant and emigrant bureaus, whose object "is to distribute religious literature and information about America among immigrants, before they leave the Italian ports."

CATHOLIC EFFORTS

In 1904, Rt. Rev. Mgr. Henry T. Drumgoole, realizing the loss the Church was sustaining among the Italians of the city, began to interest Catholics in the work of soul-saving. All classes rallied to the support of the movement and the Knights of Columbus raised a substantial purse in a very short time. In the early summer of that year the first Catholic settlement house was opened at 814 South Tenth Street. It was fittingly named the Madonna House. The district was canvassed by earnest workers who gathered in the children for catechetical instruction after school hours, and prepared them for the reception of the Sacraments. In addition to the afternoon classes held for the children of the public schools, evening classes for working boys and girls were started. Rev. Joseph M. Corrigan, D.D., succeeded Mgr. Drumgoole, and under his charge the work of the Catholic Missionary Society went on apace, and efforts were made to broaden its scope. Another building was secured at

the lower end of the Italian quarter, and the Assunta House was opened at 1231 Federal Street. Its present location is at 1431 South Tenth Street, near the Church of the Annunciation.

METHOD OF OPERATION

Both the Madonna and the Assunta Houses are in charge of a Sister of the Immaculate Heart of Mary. House visitors go to the homes in this congested district in search of the children that have not been instructed in the fundamentals of their Faith. The children once under the care of the settlement house are graded according to their knowledge, or in most cases their ignorance of the catechism, and special attention is given to the First Communion and Confirmation classes. The boys and girls are taken to church for Confession and Holy Mass, and attend Benediction each Sunday. The *Madonna Bulletin*, the official settlement organ, estimates that several hundred children are being cared for each day, while the Sunday attendance at both houses is beyond the thousand mark. The clergy of the adjoining parishes contribute to the management of the catechism classes and in many ways further the settlement activities.

For the benefit of the older boys and girls evening classes are conducted, and typewriting, stenography, English and Italian find place in the curriculum for the boys and girls, while special classes in sewing, embroidery and cooking make a strong appeal to the girls. Catholic ladies from all parts of the city form a volunteer corps that furthers the class and club activities of the settlement work. The amount of good accomplished by these true Children of Mary cannot be overestimated. Their influence is scarcely realized even by those of us who hold that, while Catholic womanhood primarily and essentially radiates its noblest and best influence from the sanctuary of hearth and home, there is in modern social conditions a vast field for womanly influence in the work of the Church in America, especially in settlement work in the crowded sections of our cities. And by the Catholic woman whose home duties are by no means neglected by the sane demands of a social calendar, surely a day can be stolen from the bridge or the tea column, and given to the social service cause, in the interest of souls. Of course it means a little sacrifice once in a while. But is the cause at stake worth no sacrifice? The good accomplished by even one Catholic social worker was brought home most forcibly by Father O'Donnell, who is in charge of the Catholic Children's Bureau of Philadelphia. A young Italian girl had come into his office about a case that she was interested in. She was following it up, of her own accord, in her spare moments which were not many, by the way, for she was not a lady of leisure. Incidentally she said that all she ever learned about her Faith was taught her in the Madonna House, a few years ago by a young convent graduate who thought it worth while to give a few hours a week to settlement work. The convent graduate might have missed a pink tea or two in the hours given to real social service, but she made an apostle out of one of her pupils. A sacrifice may be little, but it sometimes produces great results.

THE MADONNA CLUB

A short time after the Madonna House was opened it was seen that the boys of the neighborhood could be attracted, and made to feel at home in a Catholic atmosphere, if there was healthy recreation provided during the hours that might otherwise be spent on the streets. So a club was started for the younger boys. It increased in membership steadily, till after a while there were five divisions variously named and listed according to age-requirements. In the development of the club-side of the settlement, two divisions were eventually made, the senior section or Madonna House Club, for older lads, and the Madonna House Juniors for the youngsters. In the year 1912 the senior club became the Madonna Catholic Club whose present membership is one hundred. It has really become a young

men's club. Through its own committees it has given entertainments and plays that are above the ordinary. Many of its members have gone from work to college, and have succeeded in placing themselves in the ranks of the professions. Some too owe it to the Madonna Club that their religion is more than a name.

THE MADONNA GILD

Early last fall the spiritual director of the settlement houses organized the teachers, workers, and visitors into a gild for mutual instruction and effective cooperation. The gild meets once a month, reports of the various phases of social service are read and discussed, and statements of families visited, children instructed, and minor settlement activities are submitted to the consideration of the members. There are in the gild two hundred members. Needless to say this number is far too small to cope with the problem in Philadelphia's Italian colony. In the first issue of the *Madonna Bulletin* Father Lyng called for more coworkers in the cause of Catholic social uplift:

There are 20,000 Italian children crying for their soul's salvation. With our limited number of visitors, it is possible to reach only a very small percentage. But what a change if two hundred of our Catholic ladies of education and means were to make their presence felt daily in this territory! At least an increase of a thousand children a week would result. The work of catechizing these children would become the task of another corps of teachers, and by this means religion, as far as the Italian child is concerned, would receive an impetus that would make for a body of splendid Catholic men and women, in place of the indifference which unfortunately now prevails in certain quarters.

We take this means of appealing to our Catholic young ladies and young men who feel a need of employing some of their time for the honor and glory of God and the salvation of souls.

The appeal is none too strong to meet a need that is manifest to all who realize the importance of Catholic social action in the slum sections of our cities.

GERALD C. TREACY, S.J.

NOTE AND COMMENT

Two organizations interested in the welfare of former convicts have reported on their first year's work:

The National Committee on Prisons has found positions for 256 released convicts; less than ten per cent of failures are recorded after a year's experience. A failure is recorded when a position is lost through the fault of the man for whom it is secured. The Prisoners' Relief Society, with headquarters in Huntington, Virginia, and with an ex-prisoner for its president, has furnished employment to 167 ex-convicts and records only two failures.

This is a step forward in true prison reform. It has nothing in common with so-called prison reform measures that reduce themselves to coddling the convict.

The *Denver News*, for July 4, contains the valuable information in a heavy-type headline that forty thousand Filipinos are now Christians:

The Rev. Dr. Marvin Rader of Manila preached yesterday morning at Grace Methodist Church. He described how the Christian population of the Islands had grown from a mere handful a decade and a half ago, to 40,000 today.

The preacher admitted that there was nothing to take the place of the ruined Catholic churches that he had seen. Certainly true. Neither Methodism nor any other brand of man-made religious doctrines can replace the truth that has been taken from the Filipino by proselyters from America.

The report of money received from all the dioceses in the United States for the support of the Association of the Holy

Childhood from May 1, 1915, to April 30, 1916, credits American Catholics with \$55,760.63. The Annual report for 1915 mentions these interesting facts: The Holy Childhood Association has about 20,000,000 members; collects over \$800,000 annually; maintains in pagan lands, 1,550 orphanages, 11,650 schools, 4,750 workshops; saves from paganism and educates nearly 600,000 children each year; has already sent directly to heaven 20,000,000 little ones. The missions now supported by the Association are 280. The funds are exclusively employed in procuring Baptism for pagan infants in danger of death, in buying children doomed to death or slavery, and in providing for their maintenance and Christian education. One penny a month is the membership fee!

The League of Prayer for the Conversion of America, which has its headquarters at the Apostolic Missionary House, Washington, D. C., has named the first Thursday of each month, as a national day of prayer. The indulgenced prayer of the League reads:

Oh my Redeemer, through the sorrowful Heart of Mary, I offer Thee my thoughts, words, and actions of this First Thursday for the salvation of souls, and the conversion of America, in union with Thy prayer to the Eternal Father: "That they all may be one, as thou, Father, in me, and I in thee." Amen.

The battle-cry of the League is "For God and America." The press of the country has not published the prayer, so "noted citizens" have not had the chance to wish it well with commendatory letters. However over one hundred thousand un-noted citizens keep the First Thursday as a day of prayer for America. The attention of public officials is called to this. There may lurk a conspiracy here.

The Omaha *World-Herald* informs its readers that the author of "Meg Burns" the play that was so well-received by Omaha theater-goers, is a Sister:

In addition to writing the play of "Meg Burns," Sister Angela, the Omaha nun, also wrote the words and the music to both the songs which are sung during the play. One of these, "A Rose is Like You, Love," is attracting particular attention, but is scarcely behind the other, "My Love is Like a Sprig of Heather," in popularity.

One object which Sister Angela had in mind in writing "Meg Burns" was to demonstrate that the people naturally prefer a clean, wholesome play to one of the "triangle" sort where the sex question is kept uppermost. That this theory was the right one is shown by the fact that "Meg Burns" is proving one of the best drawing cards ever produced in Omaha.

A few more authors like Sister Angela, of St. Berchmans' Academy, Omaha, and the stage will become the power for good it was in the days when the Church first mothered the drama. At present good and bad in modern dramatic art is measured too frequently by the norm of box-office returns.

In the "Life of William McKinley" by Charles S. Olcott is a list of casualties, due to our unpreparedness in the army medical department, in '98:

Of the 2,485 enlisted men who died of disease, only two-fifths contracted their illness through exposure at the front. In the United States, 1,514 men died in camp, more than a third of them from typhoid fever. These men were chosen, at the time of their enlistment, as physically sound, after the most rigorous medical examination. Their sojourn for a few months in a well-chosen and well-regulated Southern camp should have been a beneficial experience for healthy young men.

Although there were springs and artesian wells, the soldiers did not hesitate to use the surface water, not knowing that danger worse than Spanish bullets lurked in it. Thus, partly from their own neglect, but chiefly because there was no one to enforce the orders of the Surgeon-

General, disease killed more men in the camps of the United States than in those of the tropics, and nearly five times as many as were killed in battle.

At Chickamauga the soil was not suitable for a military encampment, the large amount of clay preventing proper drainage. The water collected in pools where it was exposed to infection, and at night the ground was damp and cold. With more than one hundred thousand of our volunteers called from civil life to the unaccustomed duties of camp life in the heat of a southern summer, the fatal lesson of '98 should be vividly called to the attention of Congress, and the officers and men of the State troops.

In the preface to the "Year Book of Trinity Church," Dr. Manning speaks of the questions at issue in the religious world:

It is the Christian Faith, the Gospel itself, which is in question, and which is being undermined by the insidious teaching that all matters of doctrine and belief are of minor importance. On all hands, in our own Communion, as well as elsewhere, we see denials, more or less open, of the facts contained in the Apostles' Creed. A well-known layman of this Church declares publicly that the article of the Creed, "I believe in the holy Catholic Church," is known to be "a pious fraud." The rector of a leading parish asserts that "no one of intelligence longer accepts seriously the ridiculous Apostles' Creed." Another declares at a public meeting that "the Sacraments are dead—dead—dead." And these are not instances which stand alone. It is plain that within this Church there are two distinct influences at work, one making in the direction of unbelief, rejecting more and more all that is supernatural and miraculous in the Gospel, the other contending for full belief in the Gospel as a religion, miraculously revealed to us in Jesus Christ.

Speaking of the Panama Congress controversy Trinity's rector states:

It is plain that this Church could not officially identify herself with such a movement without departure from her historic position and compromise of her principles. We have our deep and real differences with Rome which cannot be minimized or disregarded. Those teachings of the Roman Catholic Church which are modern and un-Catholic this Church has always firmly opposed. But this Church stands, and has always stood, for that which is ancient and Apostolic and truly Catholic. Modern Protestantism opposes and rejects not only that which is Roman, but also a large part of that which is Catholic and Apostolic. If this Church should officially align herself with that confused mass of beliefs and disbeliefs included under the name Modern Protestantism, and join a combined Protestant movement in opposition to the Roman Catholic Church she would thereby justify all that Rome has ever asserted in regard to her position; she would be untrue to the faith as it has come down to her through the ages; she would separate herself from the rest of the Anglican Communion of which she is a part, and she would forfeit that relation to the whole Catholic world, East as well as West, which especially constitutes her opportunity to serve the cause of Christian unity. The real issue today is not any secondary matter of policy, or of ritual, of High Church or Low Church. The issue now is between Church and No-Church.

The question today is: Do we believe that Jesus Christ is God? All other questions are of small importance in comparison with this one. This is an issue which must stir the souls of all who do believe in Him. It should draw near together Churchmen who call themselves Evangelicals, and Churchmen who call themselves Catholics.

Those teachings of the Catholic Church "which are modern and un-Catholic" are not mentioned. Surely the Apostles' Creed is neither modern nor un-Catholic, nor the Sacramental system, nor the Divinity of Christ. When these essential Catholic dogmas are neither considered "ridiculous," nor "dead," nor "pious frauds," by individuals who can still claim communion with a Church that holds such Catholic-minded men as Dr. Manning within its ranks, the time may be ripe for taking issue with the Catholic Church for teachings which are "modern and un-Catholic." "Would we had the gift" to see—ourselves first!